DAR AL-ATHAAR
PUBLICATIONS

# REFUTATION OF
# Bid'ah Hasanah
## AND RESPONSE TO THE ARGUMENTS

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بسم الله الرحمن الرحيم

All praise is due to Allah; we praise Him, seek His help, and ask for His forgiveness. We seek refuge in Allah from the evil of our souls and from the bad consequences of our deeds. Whomever Allah guides, there is none to misguide him; and whomever He leads astray, there is none to guide him.

I bear witness that there is no deity except Allah alone, without any partners, and I bear witness that Muhammad is His servant and Messenger.

To proceed: The most truthful speech is the Book of Allah, and the best guidance is the guidance of Muhammad (peace be upon him). The worst of matters are those that are newly introduced, and every newly introduced matter is an innovation, and every innovation is a misguidance, and every misguidance leads to the Fire."

To proceed:

It is clear to anyone who adheres to the Sunnah that one of the most important things the Prophet (peace be upon him) called for, after the concept of monotheism, was adherence to the Sunnah and the fight against innovations (bid'ah). Evidence of this is the warning against innovations in the Khutbah al-Hajah (the opening sermon) that the Prophet (peace be upon him) used to begin his sermons with, and which I have used as the opening for this message, praise be to Allah.

Despite this, when one looks at the state of the Muslim Ummah, it is evident that innovations have spread within it, unfortunately, in the areas of beliefs, acts of worship, and various affairs. One of the main reasons for the spread of these innovations is the belief held by many that innovations are divided into two categories: bad innovations and good innovations!

Many scholars, may Allah reward them, have confronted these innovations by warning against them in their sermons and writings. They have even authored specific books warning against innovations in general, and some innovations in particular."

Allah has granted me success, and all praise and gratitude are due to Him, to compile some benefits from various books into this message. I found it useful to gather them in one place for easier review. I have endeavored to make the language as clear as possible and have titled this

message 'Evidence That There Is No Such Thing as a Good Innovation in Religion and a Refutation of the Arguments of Those Who Disagree.' (this is the name given by the original author of this book).

In closing this introduction, I ask Allah to benefit me through this message and those who read it. I also ask Him to make all my actions purely for His noble sake, in accordance with the guidance of our Prophet Muhammad. May Allah's blessings be upon our Prophet and leader Muhammad, as well as upon his family and companions.

I have cited some Hadiths and narrations from their primary sources through certain references because I did not have access to the original sources while gathering the material for this message. I deemed it academically honest to leave them as they are.

I encourage anyone who has comments or additional insights to share them with me. May Allah reward you well.

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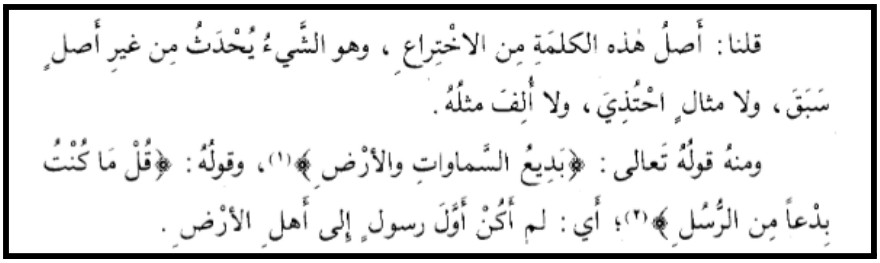
**Note:**
This work is Originally by Abu Muadh Al-Salafi (alhdrme@hotmail.com) and I (Abu Khuzayma Al Hindi) have translated, edited and modified the work into what is between your hands right now.

# Introduction:

## The Meaning of Innovation

Imam al-Tartushi Said:

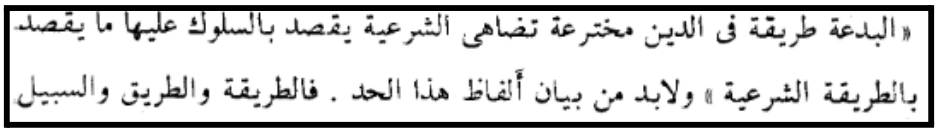

قلنا: أَصلُ هٰذه الكلمَةِ مِن الاخْتِراعِ ، وهو الشَّيءُ يُحْدَثُ مِن غيرِ أَصلٍ سَبَقَ، ولا مثالٍ احْتُذِيَ، ولا أُلِفَ مثلُهُ.

ومنهُ قولُهُ تَعالى: ﴿بَدِيعُ السَّماواتِ والأَرْضِ﴾(١)، وقولُهُ: ﴿قُلْ مَا كُنْتُ بِدْعاً مِن الرُّسُلِ﴾(٢)؛ أي: لم أَكُنْ أَوَّلَ رسولٍ إلى أَهلِ الأَرْضِ.

*"The origin of this term is 'invention,' which refers to something that occurs without a previous example or a similar precedent, and is unlike anything previously known.*
*This is derived from the Quranic verses:* ***{The Originator [بَدِيعُ] of the heavens and the earth} (Surah Al-Baqarah, 117)****, and* ***{Say, 'I am not something new [بِدْعاً] among the messengers'} (Surah Al-Ahqaf, 9)****, meaning: I was not the first messenger to the people on earth."*

*(Al-Hawadith wa al-Bida p. 40)*

In a religious context, Bid'ah is defined as:


«البدعة طريقة فى الدين مخترعة تضاهى الشرعية يقصد بالسلوك عليها ما يقصد بالطريقة الشرعية» ولابد من بيان ألفاظ هذا الحد. فالطريقة والطريق والسبيل

*"A method in religion that is newly invented and resembles the established religious practices, with the intention of achieving what the established religious practices aim to achieve."*

*(Imam al-Shatibi in "Al-I'tisam", 1/51)*

With this definition, worldly innovations such as cars, airplanes, and similar items are excluded, as these can be classified under the five legal rulings:
{obligation, prohibition, recommended, disliked, and permissible}
—unlike religious innovation. Further clarification will follow, God willing.

# Chapter One: Evidence that Every Innovation is Misguidance and There is Nothing Good in It.

The division of innovations into "good" and "bad" has no basis in Islamic law. How could it have a foundation when it contradicts the clear teachings of the Quran and authentic ahadith?

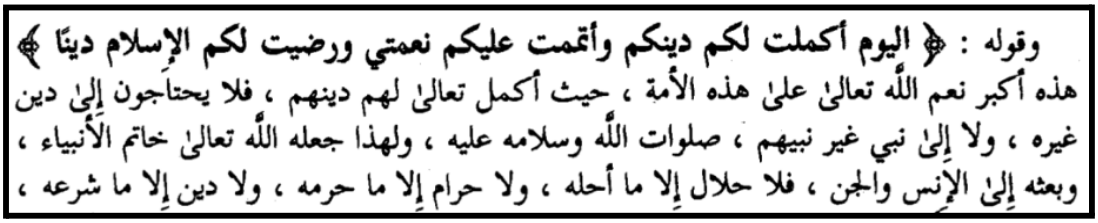
Here is a detailed explanation:

**First Evidence:**

Among the fundamental principles of faith that must be believed, and without which a person's faith is incomplete, is that Islam is a religion perfected and completed by Allah. Therefore, the role of people is merely to apply and execute it, following "listening and obedience." This matter has clear evidence.

Allah, the Exalted, says, expressing His gratitude to His servants:
**{This day I have perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your religion.} (Surah Al-Ma'idah: 3).**
This noble verse indicates the perfection and completeness of the Sharia (Islamic law) and its sufficiency for all the needs of creation, concerning whom Allah has revealed:
**{And I did not create the jinn and mankind except to worship Me.} (Surah Adh-Dhariyat: 56).**

Imam Ibn Kathir said:


وقوله : ﴿ اليوم أكملت لكم دينكم وأتممت عليكم نعمتي ورضيت لكم الإسلام دينًا ﴾
هذه أكبر نعم اللَّه تعالىٰ علىٰ هذه الأمة ، حيث أكمل تعالىٰ لهم دينهم ، فلا يحتاجون إلىٰ دين
غيره ، ولا إلىٰ نبي غير نبيهم ، صلوات اللَّه وسلامه عليه ، ولهذا جعله اللَّه تعالىٰ خاتم الأنبياء ،
وبعثه إلىٰ الإنس والجن ، فلا حلال إلا ما أحله ، ولا حرام إلا ما حرمه ، ولا دين إلا ما شرعه ،

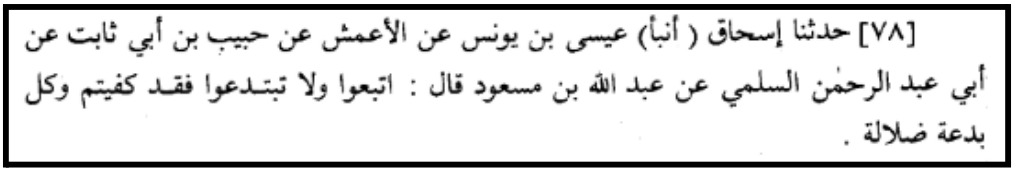
*"This is one of the greatest blessings of Allah upon this ummah, as He has perfected their religion for them. They do not need any other religion, nor any other prophet besides their own, upon whom be peace and blessings. For this reason, Allah made him the final prophet and sent him to both mankind and jinn. There is no halal except what He has made halal, no haram except what He has made haram, and no religion except what He has legislated."*

*(Tafsir Ibn Kathir 5/46)*

Therefore, any innovation or alteration is essentially a criticism of the Sharia, and a reprehensible audacity that implies the Sharia was insufficient and incomplete, requiring the addition or creation of something new.

This is exactly what the companions of the Prophet (peace be upon him) and the scholars after them understood.

It is authentically reported that Ibn Mas'ud (may Allah be pleased with him) said:

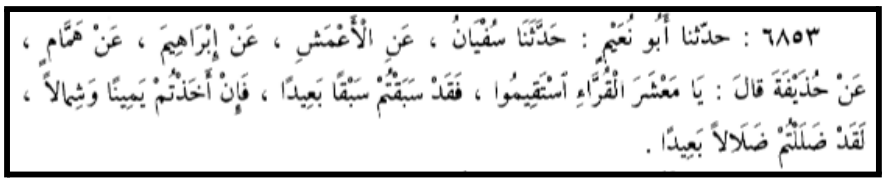

[٧٨] حدثنا إسحاق ( أنبأ) عيسى بن يونس عن الأعمش عن حبيب بن أبي ثابت عن أبي عبد الرحمٰن السلمي عن عبد الله بن مسعود قال : اتبعوا ولا تبتدعوا فقد كفيتم وكل بدعة ضلالة .

[٧٨] إسناده صحيح ـ موقوف .
رواه الطبراني في الكبير ورجاله رجال الصحيح . قاله الهيثمي في المجمع (١/١٨٦).

*"Follow and do not innovate, for you have been sufficed, and every innovation is misguidance."*

*(Kitab Al-Sunnah of Al-Marwazi, no.78, Sahih)*

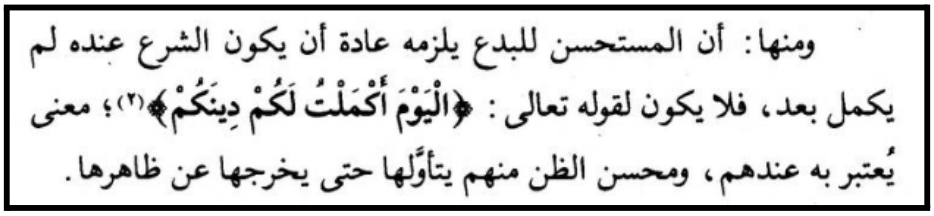
And Al-Bukhari narrated from Hudhayfah ibn Al-Yaman who said:


٦٨٥٣ : حدّثنا أبو نُعَيْم : حَدَّثَنَا سُفْيَانُ ، عَنِ الْأَعْمَشِ ، عَنْ إِبْرَاهِيمَ ، عَنْ هَمَّامٍ ، عَنْ حُذَيْفَةَ قالَ : يَا مَعْشَرَ الْقُرَّاءِ اسْتَقِيمُوا ، فَقَدْ سَبَقْتُمْ سَبْقًا بَعِيدًا ، فَإِنْ أَخَذْتُمْ يَمِينًا وَشِمالاً ، لَقَدْ ضَلَلْتُمْ ضَلَالاً بَعِيدًا .

*"O reciters of the Quran! Follow the straight path, for then you have taken a great lead (and will be the leaders), but if you divert right or left, then you will go astray far away."*

*(Sahih Al-Bukhari, No.7282)*

In summary:

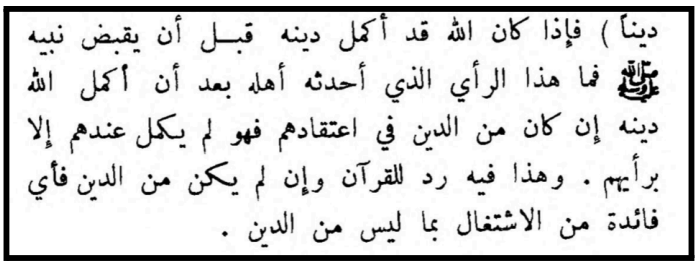

ومنها: أن المستحسن للبدع يلزمه عادة أن يكون الشرع عنده لم يكمل بعد، فلا يكون لقوله تعالى: ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ﴾[٢]؛ معنى يُعتبر به عندهم، ومحسن الظن منهم يتأوَّلها حتى يخرجها عن ظاهرها.

*Imam Al-Shatibi said: "The one who finds innovations praiseworthy is usually one who believes that the Sharia has not yet been completed, and thus does not regard the meaning of Allah's words,* ***{This day I have perfected your religion for you} (Surah Al-Ma'idah: 3)*** *do not hold any real significance for them. A person of good opinion among them interprets these words in a way that deviates from their apparent meaning."*

*(Al-I'tisam, 1/147)*

If this is the case, then the innovator, through his statements or actions, is implicitly or explicitly suggesting that the Sharia is incomplete and that there are aspects that need to be corrected. If he truly believed in its perfection and completeness in every way, he would not innovate or seek to amend it. Such a person is misguided from the straight path.

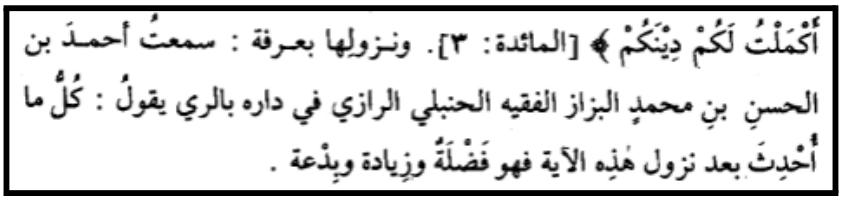
Imam Al-Shawkani, in "Al-Qawl Al-Mufid" (p. 82), discusses some innovators and their opinions and then says:


دیناً ) فإذا كان الله قد أكمل دينه قبل أن يقبض نبيه
ﷺ فما هذا الرأي الذي أحدثه أهله بعد أن أكمل الله
دينه إن كان من الدين في اعتقادهم فهو لم يكمل عندهم إلا
برأيهم . وهذا فيه رد للقرآن وإن لم يكن من الدين فأي
فائدة من الاشتغال بما ليس من الدين .

*"If Allah had completed His religion before the Prophet (peace be upon him) passed away, then what is this opinion that was introduced by its proponents after Allah had perfected His religion?! If it is considered part of the religion in their belief, then they imply that the religion was not complete except through their opinion, which is a denial of the Qur'an! If it is not part of the religion, then what is the benefit of engaging in what is not part of the religion?!"*

This is a decisive argument and a strong proof that cannot be refuted by any innovator. Therefore, use this noble verse to confront the proponents of opinions, to make them concede, and to refute their arguments.

Ahmad ibn al-Hasan ibn Muhammad al-Bazzaz, the Hanbali jurist from Rayy, said:


أَكْمَلْتُ لَكُمْ دِينَكُمْ ﴾ [المائدة: ٣]. ونزولها بعرفة : سمعتُ أحمدَ بن
الحسنِ بنِ محمدٍ البزاز الفقيه الحنبلي الرازي في داره بالري يقولُ : كُلُّ ما
أُحْدِثَ بعد نزول هٰذِه الآية فهو فَضْلَةٌ وزِيادة وبِدْعة .

*"Anything that was introduced after the revelation of this verse (i.e. Ma'idah : 3) is merely an addition, a surplus, and an innovation."*

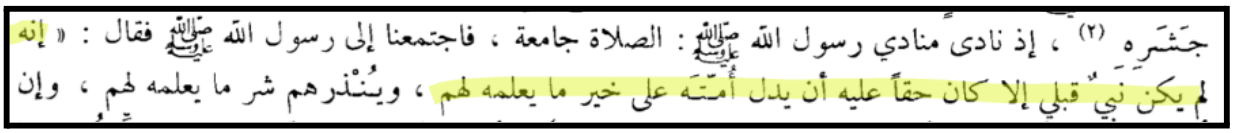
*(Siyar A'lam Al-Nubala, 18/509)*

**Second evidence:**

It was obligatory for the Prophet (peace be upon him) to fulfill the right of his message by conveying Islam completely and without omission. Allah, the Exalted, says:
**{And We have sent down to you the Reminder that you may make clear to the people what was sent down to them} (Surah An-Nahl: 44).**

The Prophet (peace be upon him) did fulfill this duty; otherwise, he would not have passed away content and well-pleased except with a complete religion that required no additions.

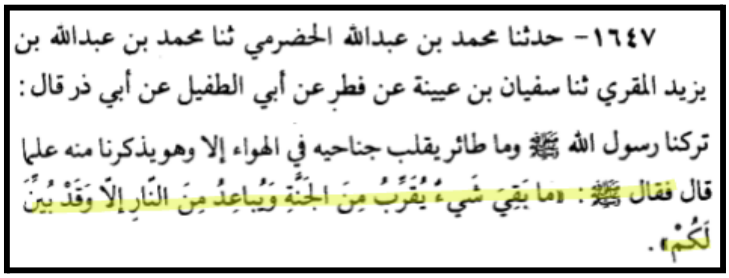
The Prophet (peace be upon him) also indicated this by saying:


جَشَرِه (٢) ، إذ نادى منادي رسول الله ﷺ : الصلاة جامعة ، فاجتمعنا إلى رسول الله ﷺ فقال : « إنه لم يكن نبيٌ قبلي إلا كان حقاً عليه أن يدل أُمّتَه على خير ما يعلمه لهم ، ويُنْذرهم شر ما يعلمه لهم ، وإن

*It was the duty of every Prophet that has gone before me to guide his followers to what he knew was good for them and warn them against what he knew was bad for them.*

*(Sahih Muslim 1844a)*

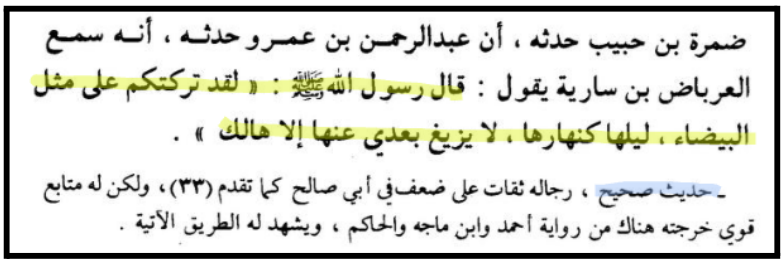
Abu Dharr Al-Ghifari (may Allah be pleased with him) said:


١٦٤٧- حدثنا محمد بن عبدالله الحضرمي ثنا محمد بن عبدالله بن يزيد المقري ثنا سفيان بن عيينة عن فطر عن أبي الطفيل عن أبي ذر قال: تركنا رسول الله ﷺ وما طائر يقلب جناحيه في الهواء إلا وهو يذكرنا منه علما قال فقال ﷺ: «ما بَقِيَ شَيءٌ يُقَرِّبُ مِنَ الجَنَّةِ وَيُباعِدُ مِنَ النَّارِ إلّا وَقَدْ بُيِّنَ لَكُمْ».

*The Messenger of Allah (peace be upon him) said: "There is nothing that brings you closer to Paradise and distances you from the Fire, except that it has been made clear to you."*

*(Al-Mu'jam Al-Kabir of Al-Tabarani (1647), Graded Sahih by Al-Albani in Silsilah Al-Saheehah 4/416)*

He (peace be upon him) also said:

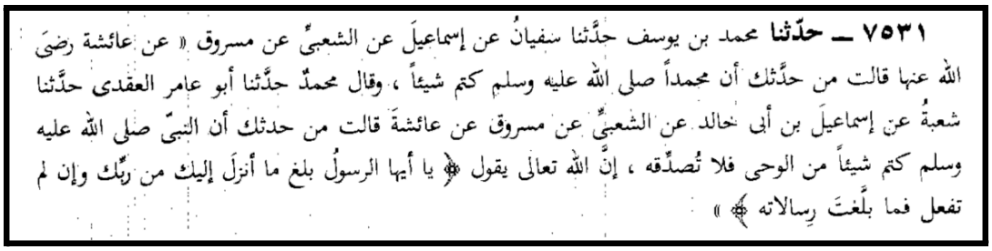

ضمرة بن حبيب حدثه ، أن عبدالرحمن بن عمرو حدثه ، أنه سمع العرباض بن سارية يقول : قال رسول الله ﷺ : « لقد تركتكم على مثل البيضاء ، ليلها كنهارها ، لا يزيغ بعدي عنها إلا هالك » .

ـ حديث صحيح ، رجاله ثقات على ضعف في أبي صالح كما تقدم (٣٣) ، ولكن له متابع قوي خرجته هناك من رواية أحمد وابن ماجه والحاكم ، ويشهد له الطريق الآتية .

*"I have left you on the clear white path, the night of which is like the day. No one deviates from it after me except those who are doomed."*

*(Kitab Al-Sunnah of Ibn Abi Asim 48, Sunan Ibn Majah 43, Graded Sahih By Al-Albani)*

It has been authentically reported from Aisha (may Allah be pleased with her) that she said:

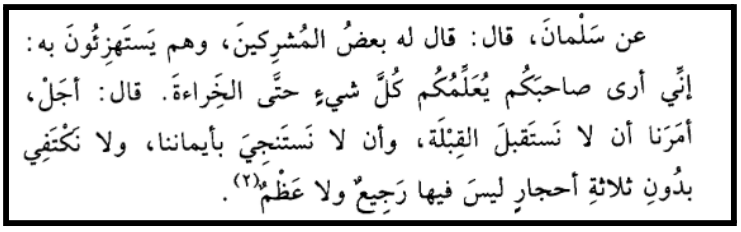

٧٥٣١ ـ حدّثنا محمد بن يوسف حدَّثنا سفيانُ عن إسماعيلَ عن الشعبيِّ عن مسروق « عن عائشة رضيَ الله عنها قالت من حدَّثك أن محمداً صلى الله عليه وسلم كتم شيئاً ، وقال محمدٌ حدَّثنا أبو عامر العقدى حدَّثنا شعبةُ عن إسماعيلَ بن أبي خالد عن الشعبيِّ عن مسروق عن عائشةَ قالت من حدثك أن النبيَّ صلى الله عليه وسلم كتم شيئاً من الوحى فلا تُصدِّقه ، إنَّ الله تعالى يقول ﴿ يا أيها الرسولُ بلغ ما أنزلَ إليك من ربِّك وإن لم تفعل فما بلَّغتَ رِسالاته ﴾ »

*Whoever tells you that the Prophet (peace be upon him) concealed something of the revelation, do not believe him. For Allah, the Most High, says:* ***{O Messenger, deliver what has been revealed***

***to you from your Lord. And if you do not do it, then you have not conveyed His message} (Surah Al-Ma'idah, 67).***

*(Sahih Al-Bukhari 7531)*

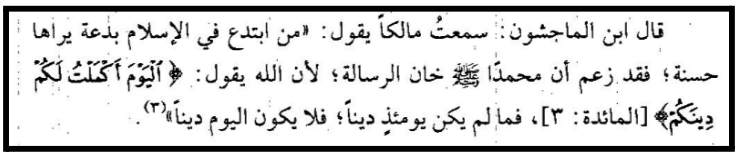
Therefore, when some polytheists said to Salman Al-Farsi (may Allah be pleased with him):


عن سَلْمانَ، قال: قال له بعضُ المُشرِكينَ، وهم يَستَهزِئُونَ به: إنِّي أرى صاحبَكُم يُعَلِّمُكُم كُلَّ شيءٍ حتَّى الخِراءةَ. قال: أجَلْ، أمَرَنا أن لا نَستَقبلَ القِبْلَة، وأن لا نَستَنجِيَ بأيماننا، ولا نَكْتَفِي بدُونِ ثلاثةِ أحجارٍ ليسَ فيها رَجِيعٌ ولا عَظْمٌ(٢).

*"I see your companion (the Prophet) teaches you everything, even how to relieve yourselves?" He replied: "Yes, he commanded us not to face the qibla while relieving ourselves, not to clean ourselves with our right hands, and not to use less than three stones, and these should not be dung or bones."*

*(Narrated by Muslim 262b, Abu Dawood 7, and Ibn Majah 316)*

Ibn al-Majishun said: That he heard Malik saying:


قال ابن الماجشون: سمعتُ مالكاً يقول: «من ابتدع في الإسلام بدعة يراها حسنة؛ فقد زعم أن محمدًا ﷺ خان الرسالة؛ لأن الله يقول: ﴿ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ﴾ [المائدة: ٣]، فما لم يكن يومئذٍ ديناً؛ فلا يكون اليوم ديناً»(٣).

*"Whoever introduces an innovation into Islam and considers it good, has claimed that Muhammad (peace be upon him) betrayed the message. For Allah says:* ***{This day I have perfected for you your religion} (Surah Al-Ma'idah, 3)****. What was not part of the religion on that day cannot be part of the religion today."*

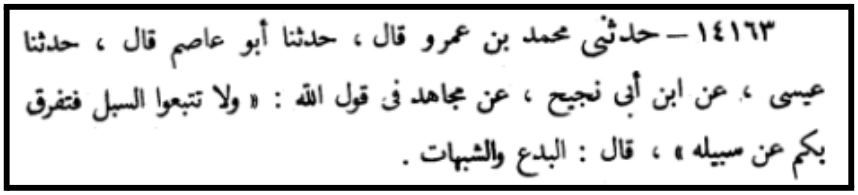
*(Al I'tisam p.62)*

**Third evidence:**

Legislation is the exclusive right of the Lord of the Worlds, and not a right for humans. (Because Allah is the one who established the laws and required creation to follow them, and He alone is the authority in this matter, as He adjudicated among people in their disputes. If legislation were within the grasp of human understanding, there would have been no need for revealed laws or sent prophets. Therefore, those who introduce innovations into the religion of Allah effectively place themselves as rivals to Allah by legislating alongside Him, opening the door to disagreements and undermining Allah's unique right to legislate.)

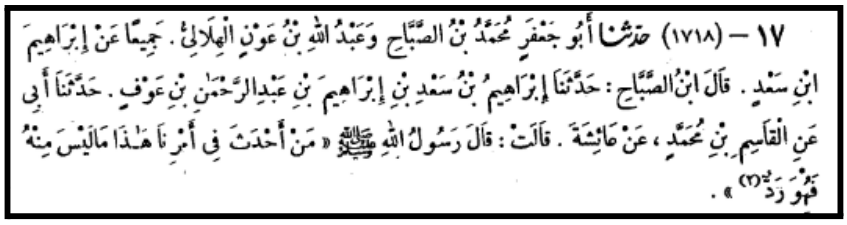
Allah, the Almighty, says: **{Follow what has been revealed to you from your Lord and do not follow other than Him as allies. Little do you remember} (Surah Al-A'raf, 3)**.
And He says: **{Or do they have partners who have prescribed for them in the religion that which Allah has not permitted?} (Surah Ash-Shura, 21)**.
And He says: **{And indeed, this is My straight path, so follow it; and do not follow other paths, for they will separate you from His way. This has He instructed you that you may be righteous} (Surah Al-An'am, 153)**.

Imam Mujahid—one of the prominent Tabi'un (successors)—explained the phrase *'do not follow other paths' in the verse as referring to 'innovations and doubts'.*


١٤١٦٣ – حدثني محمد بن عمرو قال ، حدثنا أبو عاصم قال ، حدثنا عيسى ، عن ابن أبي نجيح ، عن مجاهد في قول الله : « ولا تتبعوا السبل فتفرق بكم عن سبيله » ، قال : البدع والشبهات .

*(Tafsir Al-Tabari, No.14163)*

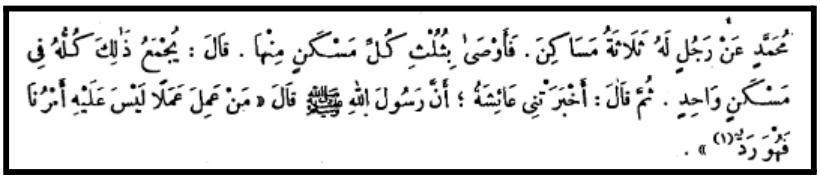
The Prophet (peace be upon him) said:


١٧ – (١٧١٨) حدثنا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الصَّبَّاحِ وَعَبْدُ اللهِ بْنُ عَوْنٍ الْهِلَالِيُّ . جَمِيعًا عَنْ إِبْرَاهِيمَ ابْنِ سَعْدٍ . قَالَ ابْنُ الصَّبَّاحِ : حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ بْنِ عَبْدِالرَّحْمَنِ بْنِ عَوْفٍ . حَدَّثَنَا أَبِي عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ ، عَنْ عَائِشَةَ . قَالَتْ : قَالَ رَسُولُ اللهِ ﷺ « مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَالَيْسَ مِنْهُ فَهُوَ رَدٌّ(٢) » .

*"Whoever introduces something into our affair that is not part of it, it is rejected".*

*(Bukhari 2697, Muslim 1718a)*

And The Prophet (peace be upon him) said:


مُحَمَّدٍ عَنْ رَجُلٍ لَهُ ثَلَاثَةُ مَسَاكِنَ . فَأَوْصَىٰ بِثُلُثِ كُلِّ مَسْكَنٍ مِنْهَا . قَالَ : يُجْمَعُ ذَٰلِكَ كُلُّهُ فِي مَسْكَنٍ وَاحِدٍ . ثُمَّ قَالَ : أَخْبَرَتْنِي عَائِشَةُ ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ « مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ(١) » .

*"Whoever does an action that is not in accordance with our command, it is rejected".*

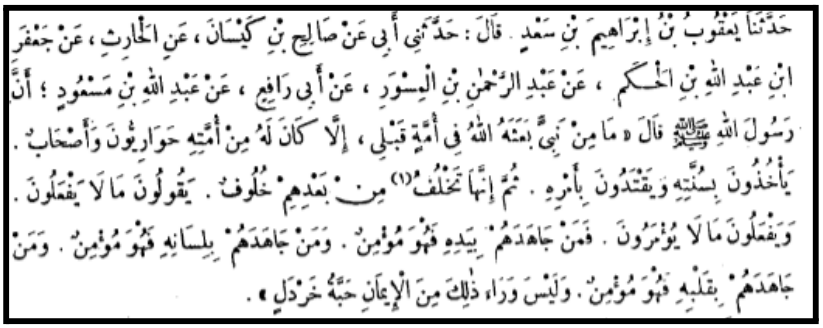
*(Muslim 1718b)*

The Prophet (peace be upon him), who was known for his knowledge, wisdom, and understanding, did not judge by personal preference or legislate on his own. Allah says in the Qur'an:
**{Indeed, We have sent down to you the Book in truth so that you may judge between the people by what Allah has shown you} (An-Nisa 4:105)**.
And He also says: **{And We have sent down to you the Message that you may make clear to the people what was sent down to them} (An-Nahl 16:44).**

Allah says: **{Nor does he speak from [his own] inclination. It is not but a revelation revealed} (An-Najm 53:3-4)**.
And Allah says: **{Say, 'I only follow what is revealed to me from my Lord...'} (Al-A'raf 7:203)**.
And He says: **{Follow what has been revealed to you from your Lord; there is no deity except Him, and turn away from the polytheists} (Al-An'am 6:106).**

The Prophet (peace be upon him) condemned those who engage in practices that neither Allah commanded nor the Prophet encouraged.

Abdullah bin Mas'ud (may Allah be pleased with him) reported that The Prophet (peace be upon him) said:

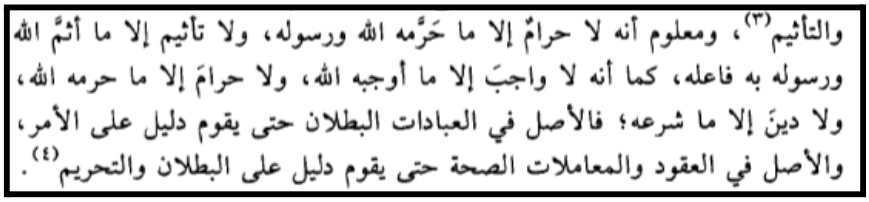

حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ . قَالَ : حَدَّثَنِي أَبِي عَنْ صَالِحِ بْنِ كَيْسَانَ ، عَنِ الْحَارِثِ ، عَنْ جَعْفَرِ ابْنِ عَبْدِ اللهِ بْنِ الْحَكَمِ ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْأَسْوَدِ ، عَنْ أَبِي رَافِعٍ ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ « مَا مِنْ نَبِيٍّ بَعَثَهُ اللهُ فِي أُمَّةٍ قَبْلِي ، إِلَّا كَانَ لَهُ مِنْ أُمَّتِهِ حَوَارِيُّونَ وَأَصْحَابٌ . يَأْخُذُونَ بِسُنَّتِهِ وَيَقْتَدُونَ بِأَمْرِهِ . ثُمَّ إِنَّهَا تَخْلُفُ[1] مِنْ بَعْدِهِمْ خُلُوفٌ . يَقُولُونَ مَا لَا يَفْعَلُونَ . وَيَفْعَلُونَ مَا لَا يُؤْمَرُونَ . فَمَنْ جَاهَدَهُمْ بِيَدِهِ فَهُوَ مُؤْمِنٌ . وَمَنْ جَاهَدَهُمْ بِلِسَانِهِ فَهُوَ مُؤْمِنٌ . وَمَنْ جَاهَدَهُمْ بِقَلْبِهِ فَهُوَ مُؤْمِنٌ . وَلَيْسَ وَرَاءَ ذٰلِكَ مِنَ الْإِيمَانِ حَبَّةُ خَرْدَلٍ » .

*"There was no prophet sent by Allah to a nation before you except that he had disciples and companions from his nation who followed his tradition and adhered to his commands. Then there came after them successors who spoke without practicing and practiced what they were not commanded. Whoever struggles against them with his hand is a believer, and whoever struggles with his tongue is a believer, and whoever struggles with his heart is a believer. Beyond that, there is no faith even the weight of a mustard seed."*

*(Sahih Muslim 50a)*

So whoever introduces a form of worship from himself, regardless of who they are, it is considered misguidance and is to be rejected. This is because Allah alone has the right to establish the acts of worship through which one draws closer to Him.

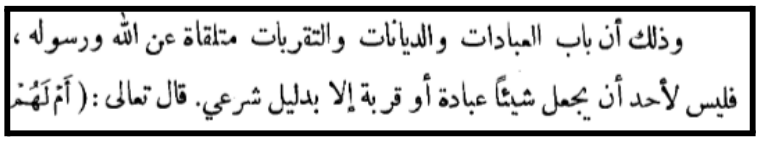
Therefore, the correct application of Qawa'id (principles) necessitates that we agree with what the scholar Ibn al-Qayyim said in his book I'lam al-Muwaqqi'in :


والتأثيم[٣]، ومعلوم أنه لا حرامٌ إلا ما حَرَّمه الله ورسوله، ولا تأثيم إلا ما أثَّمَ الله ورسوله به فاعله، كما أنه لا واجبَ إلا ما أوجبه الله، ولا حرامَ إلا ما حرمه الله، ولا دينَ إلا ما شرعه؛ فالأصل في العبادات البطلان حتى يقوم دليل على الأمر، والأصل في العقود والمعاملات الصحة حتى يقوم دليل على البطلان والتحريم[٤].

*"It is well-known that nothing is haram except what Allah and His Messenger have made haram, and there is no sin except what Allah and His Messenger have deemed as a sin. Similarly, there is no obligation except what Allah has obligated, and there is no religion except what Allah has legislated. The default position for acts of worship is invalidity until evidence indicates otherwise, while the default position for contracts and transactions is validity until evidence indicates prohibition."*

*(I'lam al-Muwaqqi'in 1/259)*

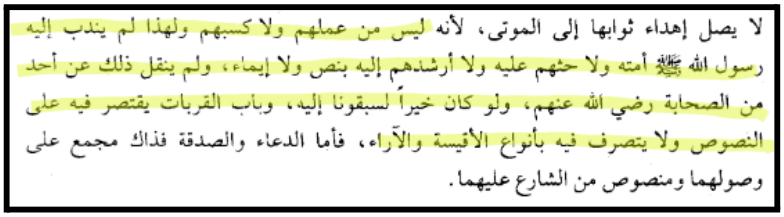
Shaykh al-Islam Ibn Taymiyyah said in Majmu' al-Fatawa:


وذلك أن باب العبادات والديانات والتقربات متلقاة عن الله ورسوله، فليس لأحد أن يجعل شيئاً عبادة أو قربة إلا بدليل شرعي. قال تعالى: ( أَمْ لَهُمْ

*"The matters of worship, religion, and acts of devotion are derived from Allah and His Messenger. No one has the right to establish anything as an act of worship or devotion except with a legal evidence."*

*(Majmu' al-Fatawa 31/35)*

Imam Ibn Kathir, in his Tafsir, discussing the issue of dedicating the reward of recitation to the deceased, concluded that it does not reach them. He explained the reason for this prohibition:

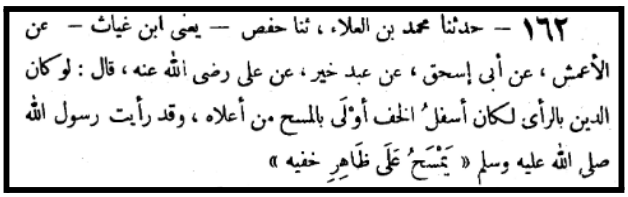

لا يصل إهداء ثوابها إلى الموتى، لأنه ليس من عملهم ولا كسبهم ولهذا لم يندب إليه رسول الله ﷺ أمته ولا حثهم عليه ولا أرشدهم إليه بنص ولا إيماء، ولم ينقل ذلك عن أحد من الصحابة رضي الله عنهم، ولو كان خيراً لسبقونا إليه، وباب القربات يقتصر فيه على النصوص ولا يتصرف فيه بأنواع الأقيسة والآراء، فأما الدعاء والصدقة فذاك مجمع على وصولهما ومنصوص من الشارع عليهما.

*"It is not their deed or their earning. This is why the Prophet (peace be upon him) did not encourage it, nor did he guide his Ummah towards it by text or implication. It was not transmitted from any of the Companions. If it were good, they would have preceded us in it. The matter of acts of devotion is restricted to the texts, and it should not be modified by analogies or opinions."*

*(Tafsir Ibn Kathir 7:431)*

The early righteous predecessors (may Allah be pleased with them) followed this principle. For example:

- Ali ibn Abi Talib (may Allah be pleased with him) said:

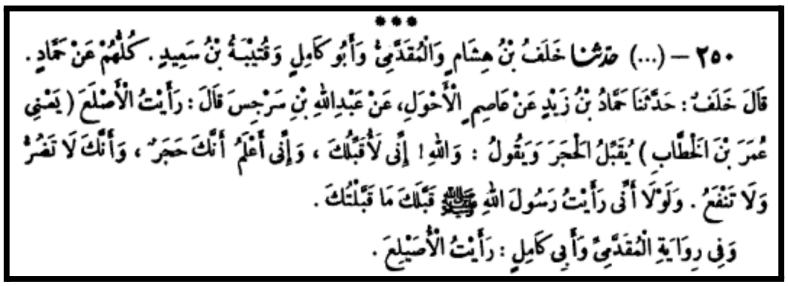

١٦٢ – حدثنا محمد بن العلاء، ثنا حفص – يعني ابن غياث – عن الأعمش، عن أبي إسحق، عن عبد خير، عن علي رضي الله عنه، قال: لو كان الدين بالرأي لكان أسفلُ الخف أولَى بالمسح من أعلاه، وقد رأيت رسول الله صلى الله عليه وسلم «يَمْسَحُ عَلَى ظَاهِرِ خفيه»

*"If religion were based on personal opinion, then the bottom of the shoe would be more deserving of being wiped than its top...*

*Yet I saw the Messenger of Allah (peace be upon him) wiping over the tops of his shoes"*

*(Sunan Abi Dawood 162, Graded Sahih by Al-Albani).*

- Umar ibn al-Khattab (may Allah be pleased with him) said when he kissed the Black Stone:

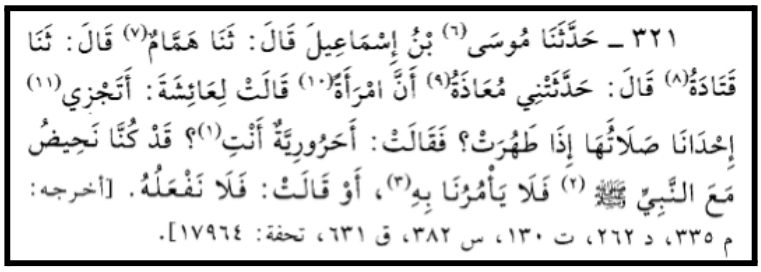


٢٥٠ – (...) حَدَّثَنَا خَلَفُ بْنُ هِشَامٍ وَالْمُقَدَّمِيُّ وَأَبُو كَامِلٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ. كُلُّهُمْ عَنْ حَمَّادٍ.
قَالَ خَلَفٌ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَاصِمٍ الْأَحْوَلِ، عَنْ عَبْدِاللهِ بْنِ سَرْجِسَ قَالَ: رَأَيْتُ الْأَصْلَعَ (يَعْنِي
عُمَرَ بْنَ الْخَطَّابِ) يُقَبِّلُ الْحَجَرَ وَيَقُولُ: وَاللهِ! إِنِّي لَأُقَبِّلُكَ، وَإِنِّي أَعْلَمُ أَنَّكَ حَجَرٌ، وَأَنَّكَ لَا تَضُرُّ
وَلَا تَنْفَعُ. وَلَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللهِ ﷺ قَبَّلَكَ مَا قَبَّلْتُكَ.
وَفِي رِوَايَةِ الْمُقَدَّمِيِّ وَأَبِي كَامِلٍ: رَأَيْتُ الْأَصْيَلِعَ.

*"By Allah. I am kissing with full consciousness of the fact that you are a stone and that you can neither do any harm nor good; and if I had not seen Allah's Messenger (ﷺ) kissing you. I would not have kissed you."*

*(Muslim 1270c, Bukhari 1605)*

- A woman asked Aisha (may Allah be pleased with her): "Should one of us make up her prayers after she has purified herself?"



٣٢١ ـ حَدَّثَنَا مُوسَى[٦] بْنُ إِسْمَاعِيلَ قَالَ: ثَنَا هَمَّامٌ[٧] قَالَ: ثَنَا
قَتَادَةُ[٨] قَالَ: حَدَّثَتْنِي مُعَاذَةُ[٩] أَنَّ امْرَأَةً[١٠] قَالَتْ لِعَائِشَةَ: أَتَجْزِي[١١]
إِحْدَانَا صَلَاتُهَا إِذَا طَهُرَتْ؟ فَقَالَتْ: أَحَرُورِيَّةٌ أَنْتِ[١]؟ قَدْ كُنَّا نَحِيضُ
مَعَ النَّبِيِّ ﷺ[٢] فَلَا يَأْمُرُنَا بِهِ[٣]، أَوْ قَالَتْ: فَلَا نَفْعَلُهُ. [أخرجه:
م ٣٣٥، د ٢٦٢، ت ١٣٠، س ٣٨٢، ق ٦٣١، تحفة: ١٧٩٦٤].

*Aisha (may Allah be pleased with her) replied: "Are you a Harurite (a reference to the Kharijites)? We used to menstruate during the time of the Prophet (peace be upon him),*

*and he did not command us to make them up, or she said: 'We did not do it'"*

*(Bukhari 321 and Muslim 335a)*

These prophetic traditions and the practices of the noble Companions illustrate the correct methodology for receiving and applying Islamic teachings. They show that reasoning or personal opinions should not be used to improve or embellish religious practices; rather, all matters should be based on the revealed shari'ah.

Thus, Imam al-Shafi'i (may Allah have mercy on him) famously said, as quoted by the scholars of his school such as al-Ghazali in Al-Mankhul and al-Mahalli in Jam' al-Jawami' :

قال الشافعي : «من استحسن فقد شرع».

*"Whoever deems something good (i.e., in worship) has created legislation."*

*(Al-Mankhul p. 374 and al-Mahalli in Jam' al-Jawami' 2/395)*

**The Fourth evidence:**

Innovation is following desires, because if reason is not guided by Sharia (Islamic law), it will be left with nothing but personal whims and desires. You know what following desires leads to and that it is clear misguidance.

Do you not see the saying of Allah, the Exalted:
**{O David, indeed We have made you a successor upon the earth, so judge between the people in truth and do not follow [personal] desire, lest it lead you astray from the way of Allah. Indeed, those who go astray from the way of Allah will have a severe punishment for having forgotten the Day of Reckoning} (Sa'd 38:26).**

Thus, Allah restricts judgment to two options, with no third option: either truth or desire, and excludes reason alone, as it cannot ordinarily be otherwise.

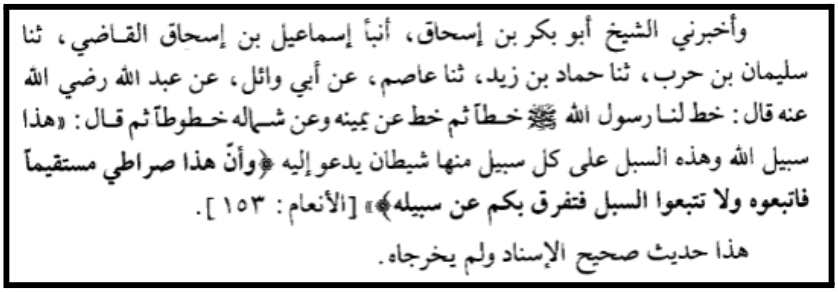
He also said:
**{And do not obey one whose heart We have made heedless of Our remembrance and who follows his desire} (Al-Kahf 18:28).**

This verse confines the matter to two options: following religious remembrance (Dhikr) or following desires.

Allah also said:
**{And who is more astray than one who follows his desire without guidance from Allah?} (Al-Qasas 28:50).**

And Allah, the Exalted, said:
**{Then We have put you [O Muhammad] on a clear religious way. So follow it, and do not follow the desires of those who do not know} (Al-Jathiya 45:18).**

And Abdullah ibn Mas'ud (may Allah be pleased with him) said:

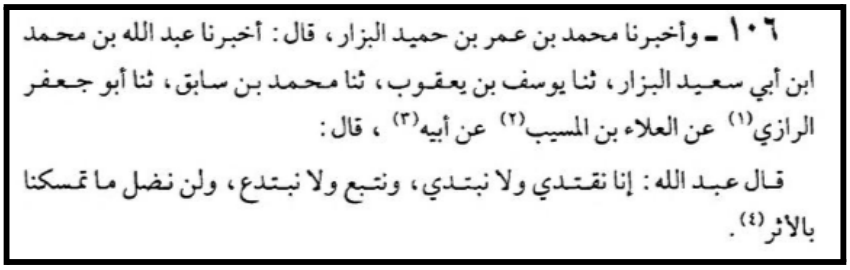

وأخبرني الشيخ أبو بكر بن إسحاق، أنبأ إسماعيل بن إسحاق القاضي، ثنا سليمان بن حرب، ثنا حماد بن زيد، ثنا عاصم، عن أبي وائل، عن عبد الله رضي الله عنه قال: خط لنا رسول الله ﷺ خطاً ثم خط عن يمينه وعن شماله خطوطاً ثم قال: «هذا سبيل الله وهذه السبل على كل سبيل منها شيطان يدعو إليه ﴿وأنّ هذا صراطي مستقيماً فاتبعوه ولا تتبعوا السبل فتفرق بكم عن سبيله﴾» [الأنعام: ١٥٣].
هذا حديث صحيح الإسناد ولم يخرجاه.

*"The Messenger of Allah (peace be upon him) drew a line for us and said: 'This is the way of Allah.' Then he drew lines to the right and to the left and said: 'These are the paths, and on each path there is a devil calling to it.' Then he recited:* ***{And that this is My path, which is***

***straight, so follow it; and do not follow other paths, for they will separate you from His way.} (Al-An'am, 6:153)"***

*(Mustadrak lil Hakim 3241, Graded Hasan by Al-Albani in "Dhilal al-Jannah 1/153")*

Abdullah ibn Mas'ud (may Allah be pleased with him) also said:



١٠٦ ـ وأخبرنا محمد بن عمر بن حميد البزار، قال: أخبرنا عبد الله بن محمد ابن أبي سعيد البزار، ثنا يوسف بن يعقوب، ثنا محمد بن سابق، ثنا أبو جعفر الرازي[١] عن العلاء بن المسيب[٢] عن أبيه[٣]، قال:

قال عبد الله: إنا نقتدي ولا نبتدي، ونتبع ولا نبتدع، ولن نضل ما تمسكنا بالأثر[٤].

*"We follow and do not innovate, and we adhere and do not introduce new practices. We will not go astray as long as we adhere to the narrations (Athaar)."*

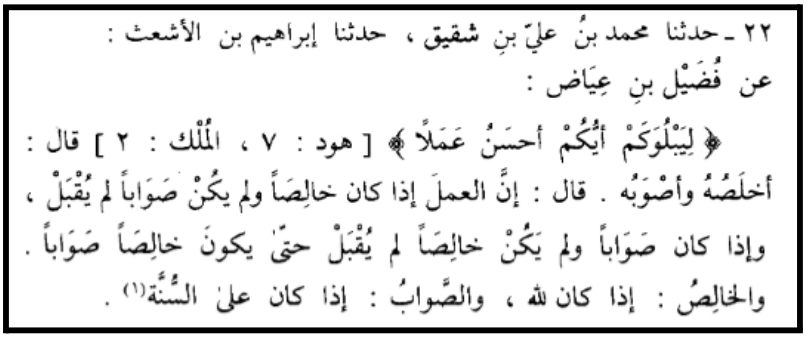
*(Sharh Usul I'tiqad Ahl al-Sunnah 106)*

**The fifth evidence:**

Sincerity (Ikhlas) alone is not sufficient for a deed to be accepted; it must also be in accordance with what has been prescribed. The religion of Islam is based on two principles: worshipping Allah alone without any partners, and worshipping Him according to what He has legislated through His prophets.

Therefore, the conditions for an accepted righteous deed are: First, sincerity (Ikhlas).
Second, It should be according to the Shari'ah Prophet (peace be upon him) came with.

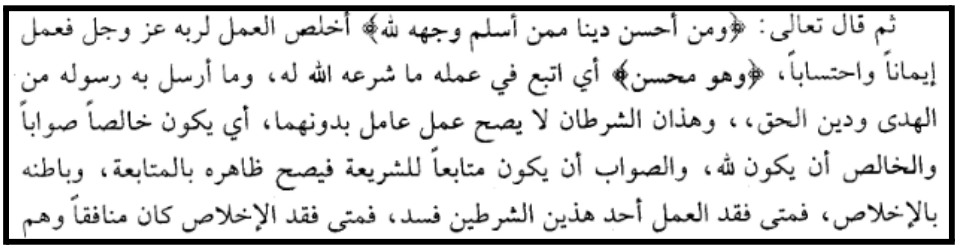
Al-Fudayl ibn Iyad (may Allah have mercy on him) said:


٢٢ ـ حدثنا محمد بنُ عليّ بنِ شقيق ، حدثنا إبراهيم بن الأشعث :
عن فُضَيْل بنِ عِيَاض :
﴿ لِيَبْلُوَكُمْ أَيُّكُمْ أَحسَنُ عَمَلاً ﴾ [ هود : ٧ ، المُلْك : ٢ ] قال :
أخلَصُهُ وأصْوَبُه . قال : إنَّ العملَ إذا كان خالِصَاً ولم يكُنْ صَوَاباً لم يُقْبَلْ ،
وإذا كان صَوَاباً ولم يَكُنْ خالِصَاً لم يُقْبَلْ حتّىٰ يكونَ خالِصَاً صَوَاباً .
والخالِصُ : إذا كان لله ، والصَّوابُ : إذا كان علىٰ السُّنَّة[1] .

*"An action, if it is sincere but not correct, will not be accepted. And if it is correct but not sincere, it will not be accepted until it is both sincere and correct. Sincerity means doing it for Allah alone, and correctness means it must be in accordance with the Sunnah."*

*(Al-Ikhlas wal-Niyyah of Ibn Abi Dunya 22, Hilyatul Awliya' 8/95)*

Imam Ibn Kathir (may Allah have mercy on him) said regarding the interpretation of the verse: **{And who is better in religion than one who submits himself to Allah while being a doer of good} (An-Nisa 4:125)** :


ثم قال تعالى: ﴿ومن أحسن دينا ممن أسلم وجهه لله﴾ أخلص العمل لربه عز وجل فعمل
إيماناً واحتساباً، ﴿وهو محسن﴾ أي اتبع في عمله ما شرعه الله له، وما أرسل به رسوله من
الهدى ودين الحق، ، وهذان الشرطان لا يصح عمل عامل بدونهما، أي يكون خالصاً صواباً
والخالص أن يكون لله، والصواب أن يكون متابعاً للشريعة فيصح ظاهره بالمتابعة، وباطنه
بالإخلاص، فمتى فقد العمل أحد هذين الشرطين فسد، فمتى فقد الإخلاص كان منافقاً وهم

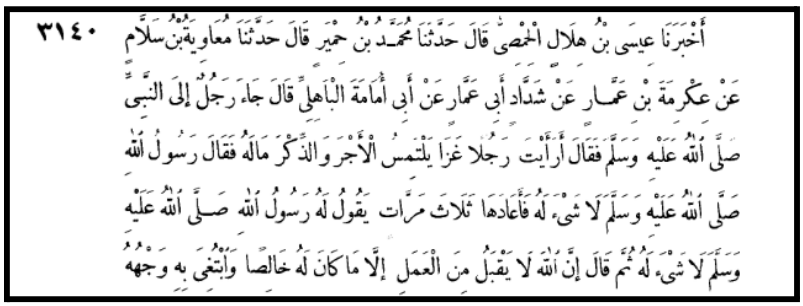
*"This means that the work must be performed sincerely for Allah alone, in faith and seeking His reward. The verse **{...while being a doer of good}** refers to following what Allah has prescribed and what His Messenger has conveyed in terms of guidance and the true religion. These two conditions must be met for an action to be valid: it must be sincere and correct. Sincerity means doing it for Allah alone, and correctness means following the Shariah. Thus, the outward aspect of*

*the action is validated by adherence to the Sunnah, and the inward aspect is validated by sincerity. If an action lacks either of these two conditions, it is corrupted..."*

*(Tafsir Ibn Kathir 2/373)*

The evidence for these two conditions is abundant. For instance, regarding the obligation of sincerity in worship, Allah says: **{And they were not commanded except to worship Allah, sincere to Him in religion...} (Al-Bayyina 98:5).**

A man came to the Prophet (peace be upon him) and asked,


٣١٤٠ أَخْبَرَنَا عِيسَى بْنُ هِلَالٍ الْحِمْصِيُّ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ حِمْيَرَ قَالَ حَدَّثَنَا مُعَاوِيَةُ بْنُ سَلَّامٍ
عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ عَنْ شَدَّادٍ أَبِي عَمَّارٍ عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَرَأَيْتَ رَجُلًا غَزَا يَلْتَمِسُ الْأَجْرَ وَالذِّكْرَ مَالَهُ فَقَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا شَيْءَ لَهُ فَأَعَادَهَا ثَلَاثَ مَرَّاتٍ يَقُولُ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ لَا شَيْءَ لَهُ ثُمَّ قَالَ إِنَّ اللَّهَ لَا يَقْبَلُ مِنَ الْعَمَلِ إِلَّا مَا كَانَ لَهُ خَالِصًا وَابْتُغِيَ بِهِ وَجْهُهُ

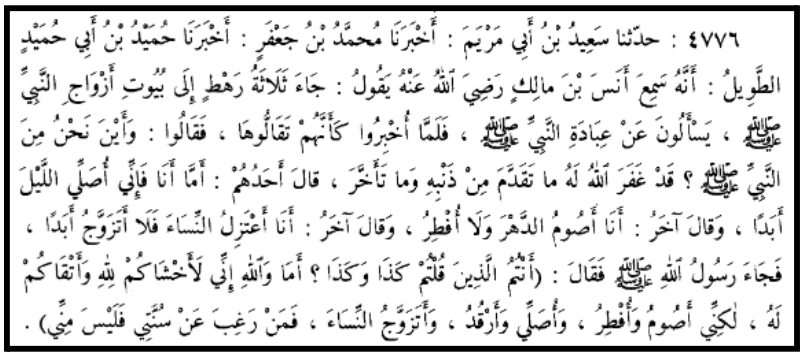
*"What about a man who goes out in jihad seeking reward and fame?" The Prophet (peace be upon him) replied, "He will receive nothing." The man repeated his question three times, each time receiving the same response from the Prophet (peace be upon him). The Prophet then said, "Allah does not accept any action except that which is done purely for His sake and seeks His pleasure"*

*(Sunan Al-Nasa'i 3140, Graded "Hasan Sahih" by Al-Albani)*

Regarding the necessity of following the Prophet (peace be upon him), Allah says: **{Say: If you love Allah, follow me, and Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful} (Aali 'Imran 3:31).**

Allah also says: **{And follow him that you may be guided} (Al-A'raf 7:158).**

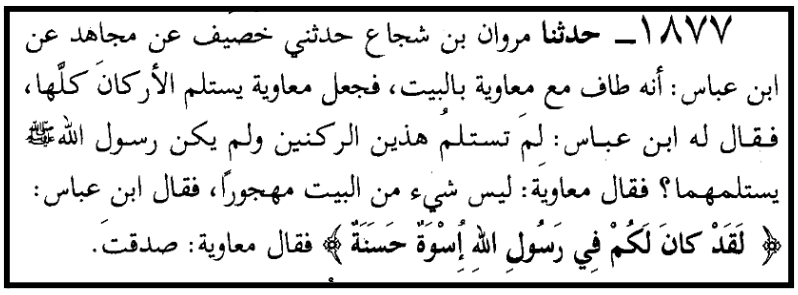
It is reported in both Sahih al-Bukhari and Sahih Muslim from Anas (may Allah be pleased with him) :


٤٧٧٦ : حدّثنا سَعِيدُ بْنُ أَبِي مَرْيَمَ : أَخْبَرَنَا مُحمَّدُ بْنُ جَعْفَرٍ : أَخْبَرَنَا حُمَيْدُ بْنُ أَبِي حُمَيْدٍ الطَّوِيلُ : أَنَّهُ سَمِعَ أَنَسَ بْنَ مالِكٍ رَضِيَ ٱللهُ عَنْهُ يَقُولُ : جَاءَ ثَلَاثَةُ رَهْطٍ إِلَى بُيُوتِ أَزْوَاجِ النَّبِيِّ ﷺ ، يَسْأَلُونَ عَنْ عِبَادَةِ النَّبِيِّ ﷺ ، فَلَمَّا أُخْبِرُوا كَأَنَّهُمْ تَقَالُّوهَا ، فَقَالُوا : وَأَيْنَ نَحْنُ مِنَ النَّبِيِّ ﷺ ؟ قَدْ غَفَرَ ٱللهُ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ وَما تَأَخَّرَ ، قالَ أَحَدُهُمْ : أَمَّا أَنا فَإِنِّي أُصَلِّي اللَّيْلَ أَبَدًا ، وَقالَ آخَرُ : أَنَا أَصُومُ الدَّهْرَ وَلَا أُفْطِرُ ، وَقالَ آخَرُ : أَنَا أَعْتَزِلُ النِّسَاءَ فَلَا أَتَزَوَّجُ أَبَدًا ، فَجَاءَ رَسُولُ ٱللهِ ﷺ فَقَالَ : (أَنْتُمُ الَّذِينَ قُلْتُمْ كَذَا وَكَذَا ؟ أَمَا وَٱللهِ إِنِّي لَأَخْشَاكُمْ لِلهِ وَأَتْقَاكُمْ لَهُ ، لَكِنِّي أَصُومُ وَأُفْطِرُ ، وَأُصَلِّي وَأَرْقُدُ ، وَأَتَزَوَّجُ النِّسَاءَ ، فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي) .

*Three men came to the houses of the Prophet's wives asking about the Prophet's worship. When they were informed, they considered it to be too little. They said: "Where are we compared to the Prophet? Allah has forgiven him what is past and what is to come." One of them said, "As for me, I will pray all night long," another said, "I will fast every day and never break my fast," and the third said, "I will abstain from women and never marry." The Prophet (peace be upon him) came and said: "Are you the ones who said such and such? By Allah, I am the most fearful of Allah and the most pious among you, but I fast and break my fast, I pray and sleep, and I marry women. Whoever turns away from my Sunnah is not from me."*

*(Bukhari 5063, Muslim 1401)*

It is reported :


١٨٧٧ـ **حدثنا** مروان بن شجاع حدثني خصيف عن مجاهد عن ابن عباس: أنه طاف مع معاوية بالبيت، فجعل معاوية يستلم الأركانَ كلَّها، فقال له ابن عباس: لِمَ تستلمُ هذين الركنين ولم يكن رسول الله ﷺ يستلمهما؟ فقال معاوية: ليس شيء من البيت مهجوراً، فقال ابن عباس: ﴿ **لَقَدْ كانَ لَكُمْ فِي رَسُولِ اللهِ أُسْوَةٌ حَسَنَةٌ** ﴾ فقال معاوية: صدقتَ.

that Muawiya (may Allah be pleased with him) used to kiss all four corners of the Kaaba. Ibn Abbas (may Allah be pleased with him) said to him: *"These two corners are not to be kissed."* To which Muawiya replied: *"Nothing in the house is neglected."* Ibn Abbas said: ***{You have indeed in the Messenger of Allah (peace be upon him) a good example} (Surah Al-Ahzab: 21)***. Muawiya replied: *"You are right."*

*(Musnad Ahmad 1877, Graded Sahih by Ahmad Shakir)*

There is no clearer example of this than the story of Abdullah ibn Mas'ud (may Allah be pleased with him) when Abu Musa Al-Ash'ari told him about some people in masjid who were doing dhikr in groups with pebbles :

قَالَ : أَفَلاَ أَمَرْتَهُمْ أَنْ يَعُدُّوا سَيِّئَاتِهِمْ ، وَضَمِنْتَ لَهُمْ أَنْ لاَ يَضيعَ مِنْ حَسَنَاتِهِمْ ، ثُمَّ مَضَىٰ وَمَضَيْنَا مَعَهُ حَتَّىٰ أَتَىٰ حَلَقَةً مِنْ تِلْكَ الْحِلَقِ ، فَوَقَفَ عَلَيْهِمْ ، فَقَالَ : مَا هٰذَا الَّذِي أَرَاكُمْ تَصْنَعُونَ ؟ قَالُوا : يَا أَبَا عَبْد الرَّحْمٰنِ حَصاً نَعُدُّ بِهِ التَّكْبِيرَ وَالتَّهْلِيلَ وَالتَّسْبِيحَ .

قالَ : فَعُدُّوا سَيِّئَاتِكُمْ ، فَأَنَا ضَامِنٌ أَنْ لاَ يَضيعَ مِنْ حَسَنَاتِكُمْ شَيْءٌ وَيْحَكُمْ يَا أُمَّةَ مُحَمَّدٍ ، مَا أَسْرَعَ هَلَكَتَكُمْ ! هٰؤُلاَءِ صَحَابَةُ نَبِيِّكُمْ ﷺ مُتَوَافِرُونَ ، وَهٰذِهِ ثِيَابُهُ لَمْ تَبْلَ ، وَآنِيَتُهُ لَمْ تُكْسَرْ ، وَالَّذِي نَفْسِي بِيَدِهِ ، إِنَّكُمْ لَعَلَىٰ مِلَّةٍ هِيَ أَهْدَىٰ مِنْ مِلَّةِ مُحَمَّدٍ ﷺ أَوْ مُفْتَتِحُو بَابِ ضَلاَلَةٍ .

قَالُوا : وَاللهِ يَا أَبَا عَبْدِ الرَّحْمٰنِ ، مَا أَرَدْنَا إِلاَّ الْخَيْرَ .

قَالَ : وَكَمْ مِنْ مُرِيدٍ لِلْخَيْرِ لَنْ يُصِيبَهُ ، إِنَّ رَسُولَ اللهِ ﷺ حَدَّثَنَا أَنَّ قَوْماً يَقْرَؤُونَ الْقُرْآنَ لاَ يُجَاوِزُ تَرَاقِيَهُمْ ، وَايْمُ اللهِ مَا أَدْرِي لَعَلَّ أَكْثَرَهُمْ مِنْكُمْ ، ثُمَّ تَوَلَّىٰ عَنْهُمْ .

*Abu Musa further narrates: so Abdullah bin Mas'ud went on, and we followed him until he reached a group among those circles. He stopped at them and said: "What is this you are doing?" They replied: "O Abu Abd al-Rahman, these are pebbles by which we count the takbir, tahleel, and tasbeeh." He said: "Count your sins, for I guarantee that none of your good deeds will be lost. Woe to you, O Ummah of Muhammad! How quickly you are doomed! These are the Companions of your Prophet (peace be upon him), still alive and well, with his garments not yet worn out and his utensils not yet broken. By the One in Whose hand is my soul, either you are on a way more guided than the way of Muhammad (peace be upon him) or you are opening a door to*

*misguidance." They said: "By Allah, O Abu Abd al-Rahman, we only intended good." He replied: "How many people intend good but do not achieve it! The Messenger of Allah (peace be upon him) told us that 'A people will recite the Qur'an but it will not pass their throats.' By Allah, I do not know, perhaps most of them are among you." Then he turned away from them.*

*(Musnad Al-Darimi 210, Graded "Sahih" by Al-Albani in Silsilah Ahadith al-Sahihah 5/12)*

This is a significant story that clearly shows how the scholars among the Companions (may Allah be pleased with them) dealt with acts of worship, their means, purposes, and the intentions of the people.

The details are as follows:

A - The people were engaged in the remembrance of Allah through takbir, tahleel, and tasbeeh.

B - They used pebbles as a means to count their takbir and tasbeeh.

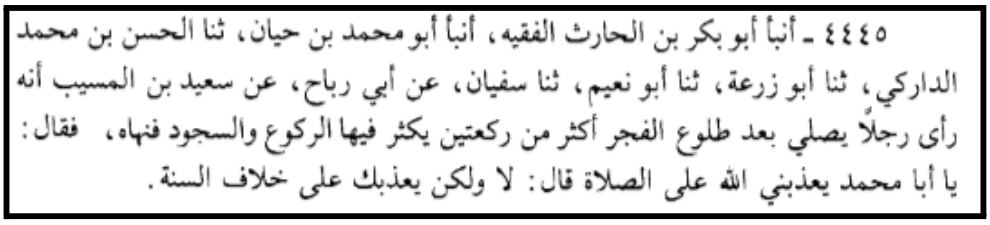
C - Their intentions for this act were good; they intended to worship Allah, remember Him, and glorify Him.

D - Nevertheless, Ibn Mas'ud rejected this practice because it was not observed from the Prophet (peace be upon him), even though the practice was present in his time.

E - He attributed to their newly innovated practice the sin of opposing the Sunnah and committing an innovation.

F - Ibn Mas'ud did not consider their good intentions as a justification for ignoring their act or as evidence of its correctness. Good intentions do not turn an innovation into a Sunnah, nor does it make an incorrect action right. Rather, there must be both good intention and adherence to the Sunnah, in following the example of the righteous predecessors.

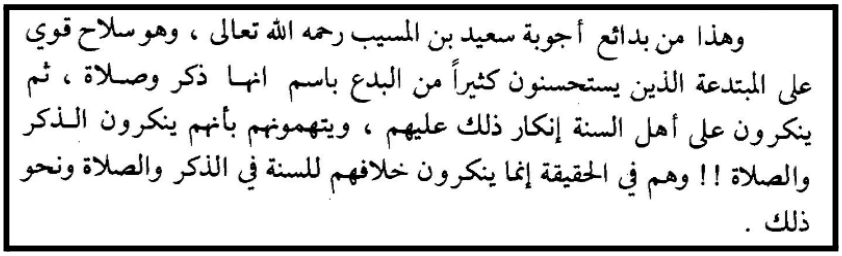
And from Sa'id ibn al-Musayyib who saw a man praying after the dawn, more than two raka'at, and he was frequent in bowing and prostration, so Sa'id ibn al-Musayyib forbade him.


٤٤٤٥ ـ أنبأ أبو بكر بن الحارث الفقيه، أنبأ أبو محمد بن حيان، ثنا الحسن بن محمد الداركي، ثنا أبو زرعة، ثنا أبو نعيم، ثنا سفيان، عن أبي رباح، عن سعيد بن المسيب أنه رأى رجلاً يصلي بعد طلوع الفجر أكثر من ركعتين يكثر فيها الركوع والسجود فنهاه، فقال: يا أبا محمد يعذبني الله على الصلاة قال: لا ولكن يعذبك على خلاف السنة.

*The man asked: 'O Abu Muhammad, will Allah punish me for praying?' He replied: 'No, but He will punish you for going against the Sunnah.'"*

*(Sunan Al Kubra lil Bayhaqi 4445, Graded Sahih by Al-Albani in Irwa al-Ghaleel 2/236)*

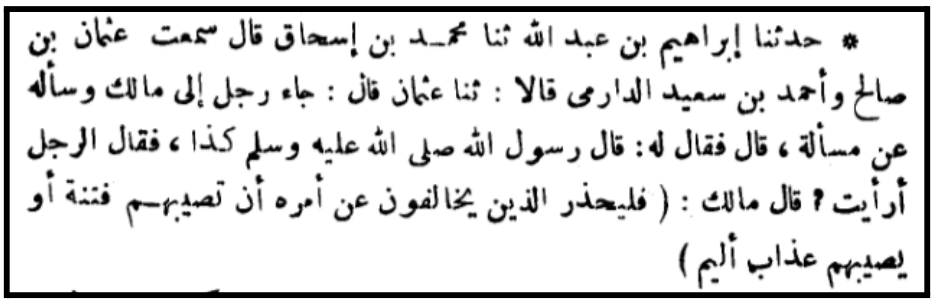
Shaykh al-Albani (may Allah have mercy on him) said :


وهذا من بدائع أجوبة سعيد بن المسيب رحمه الله تعالى ، وهو سلاح قوي على المبتدعة الذين يستحسنون كثيراً من البدع باسم انها ذكر وصلاة ، ثم ينكرون على أهل السنة إنكار ذلك عليهم ، ويتهمونهم بأنهم ينكرون الذكر والصلاة !! وهم في الحقيقة إنما ينكرون خلافهم للسنة في الذكر والصلاة ونحو ذلك .

*"This is one of the remarkable answers of Sa'id ibn al-Musayyib, a strong argument against innovators who approve of many innovations in the name of remembrance and prayer, then accuse the Ahlus sunnah of rejecting remembrance and prayer. In reality, they are rejecting the deviation from the Sunnah in remembrance, prayer, and so forth."*

*(Irwa Al-Ghalil 2/236)*

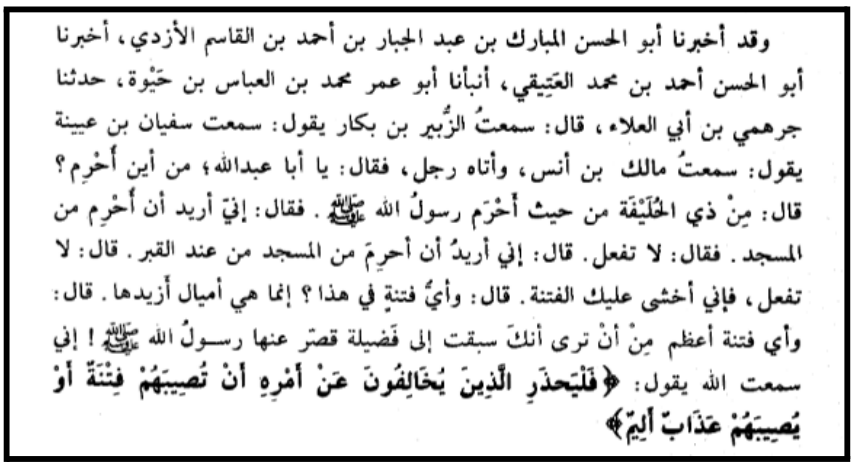
And what is narrated with regards to Imam Malik :


* حدثنا إبراهيم بن عبد الله ثنا محمد بن إسحاق قال سمعت عثمان بن صالح وأحمد بن سعيد الدارمى قالا : ثنا عثمان قال : جاء رجل إلى مالك وسأله عن مسألة ، قال فقال له: قال رسول الله صلى الله عليه وسلم كذا ، فقال الرجل أرأيت ؟ قال مالك : ( فليحذر الذين يخالفون عن أمره أن تصيبهم فتنة أو يصيبهم عذاب أليم )

*A man came to Malik and asked him about a particular issue. Malik replied: The Messenger of Allah (peace be upon him) said such-and-such. The man then said: "What is your view?" Malik responded:* ***{Let those beware who dissent from the Messenger's order, lest some trial befall them or a painful punishment.} [Quran 24:63].***

*(Hilyatul Awliya' 6/326)*

And also,


وقد أخبرنا أبو الحسن المبارك بن عبد الجبار بن أحمد بن القاسم الأزدي، أخبرنا أبو الحسن أحمد بن محمد العَتِيقي، أنبأنا أبو عمر محمد بن العباس بن حَيْوة، حدثنا جرهمي بن أبي العلاء، قال: سمعتُ الزُّبير بن بكار يقول: سمعت سفيان بن عيينة يقول: سمعتُ مالك بن أنس، وأتاه رجل، فقال: يا أبا عبدالله؛ من أين أُحْرِم؟ قال: مِنْ ذي الحُلَيْفَة من حيث أَحْرَم رسولُ الله ﷺ. فقال: إنّي أريد أن أُحْرِم من المسجد. فقال: لا تفعل. قال: إني أريدُ أن أحرِمَ من المسجد من عند القبر. قال: لا تفعل، فإني أخشى عليك الفتنة. قال: وأيُّ فتنةٍ في هذا؟ إنما هي أميال أزيدها. قال: وأي فتنة أعظم مِنْ أنْ ترى أنكَ سبقت إلى فَضيلة قصّر عنها رسولُ الله ﷺ! إني سمعت الله يقول: ﴿فَلْيَحذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾

*A man once came to Imam Malik and asked: "O Abu Abdullah, from where should I assume Ihram?" Malik replied: "From Dhul-Hulaifah, from where the Messenger of Allah (peace be upon him) assumed Ihram." The man said: "I want to assume Ihram from the mosque." Malik said: "Do not do that." The man then said: "I want to assume Ihram from the mosque, from the area near the grave." Malik said: "Do not do that, for I fear that it may lead to fitnah (trial or*

*temptation) for you." The man asked: "And what fitnah could there be in this? It is only a few additional miles." Malik replied: "And what greater fitnah could there be than believing that you have attained a virtue that the Messenger of Allah (peace be upon him) did not achieve? I have heard what Allah says:* ***{Let those beware who dissent from the Messenger's order, lest some trial befall them or a painful punishment.} [Quran 24:63]***

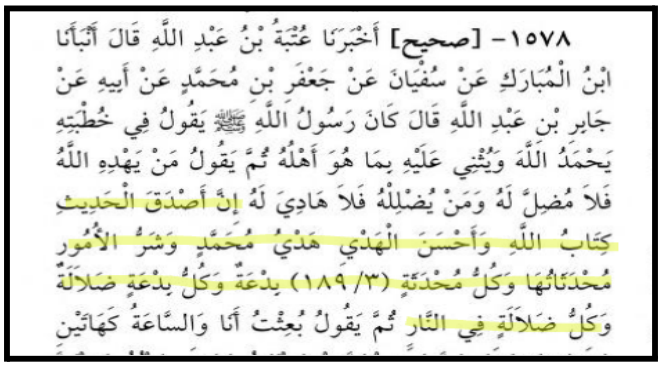
*(Ahkam ul-Quran by Ibn Al-Arabi 3/432)*

These proofs indicate that the sincerity of their intentions did not prevent the Prophet (peace be upon him), the Companions, or the Followers, and those who followed them, from rejecting their actions due to their failure to follow the example of the Prophet (peace be upon him) in those practices.

**Sixth evidence:**

The authentic evidences wholly condemn innovations (bid'ah), without distinguishing between good and bad innovations:

The Messenger of Allah (peace be upon him) said:

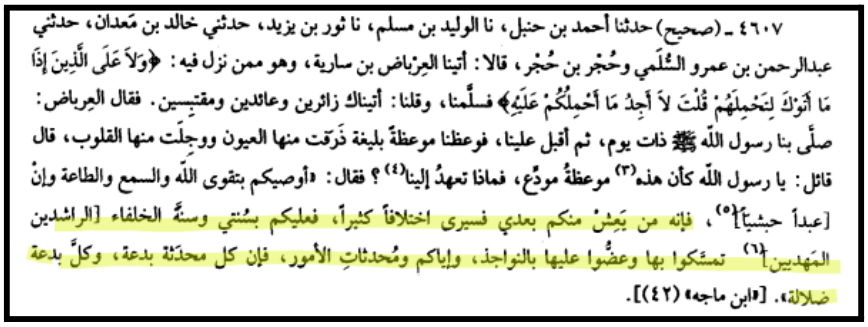


١٥٧٨ - [صحيح] أَخْبَرَنَا عُتْبَةُ بْنُ عَبْدِ اللَّهِ قَالَ أَنْبَأَنَا
ابْنُ الْمُبَارَكِ عَنْ سُفْيَانَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ
جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ فِي خُطْبَتِهِ
يَحْمَدُ اللَّهَ وَيُثْنِي عَلَيْهِ بِمَا هُوَ أَهْلُهُ ثُمَّ يَقُولُ مَنْ يَهْدِهِ اللَّهُ
فَلاَ مُضِلَّ لَهُ وَمَنْ يُضْلِلْهُ فَلاَ هَادِيَ لَهُ إِنَّ أَصْدَقَ الْحَدِيثِ
كِتَابُ اللَّهِ وَأَحْسَنَ الْهَدْيِ هَدْيُ مُحَمَّدٍ وَشَرُّ الأُمُورِ
مُحْدَثَاتُهَا وَكُلُّ مُحْدَثَةٍ (٣/ ١٨٩) بِدْعَةٌ وَكُلُّ بِدْعَةٍ ضَلاَلَةٌ
وَكُلُّ ضَلاَلَةٍ فِي النَّارِ ثُمَّ يَقُولُ بُعِثْتُ أَنَا وَالسَّاعَةُ كَهَاتَيْنِ

*"The most truthful speech is the Book of Allah, the best guidance is the guidance of Muhammad, and the worst matters are those that are newly introduced. Every newly introduced matter is an innovation, every innovation is a misguidance, and every misguidance is in the Fire."*

*(Sunan Al-Nasai 1578, Sahih)*

He (Peace be upon him) also said:

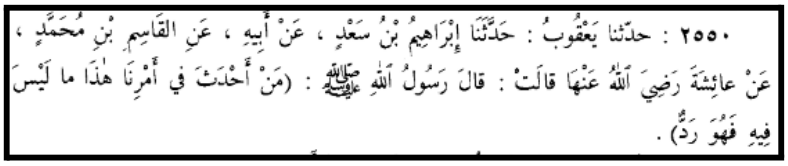


٤٦٠٧ ـ (صحيح) حدثنا أحمد بن حنبل، نا الوليد بن مسلم، نا ثور بن يزيد، حدثني خالد بن مَعدان، حدثني عبدالرحمن بن عمرو السُّلَمي وحُجْر بن حُجْر، قالا: أتينا العِرْباض بن سارية، وهو ممن نزل فيه: ﴿وَلاَ عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لاَ أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ﴾ فسلَّمنا، وقلنا: أتيناك زائرين وعائدين ومقتبسين. فقال العِرباض: صلَّى بنا رسول اللّه ﷺ ذات يوم، ثم أقبل علينا، فوعظنا موعظةً بليغة ذَرَفت منها العيون ووجِلَت منها القلوب، قال قائل: يا رسول اللّه كأن هذه[٣] موعظةُ مودِّع، فماذا تعهدُ إلينا[٤]؟ فقال: «أوصيكم بتقوى اللّه والسمع والطاعة وإنْ [عبداً حبشياً][٥]، فإنه من يَعِشْ منكم بعدي فسيرى اختلافاً كثيراً، فعليكم بسُنتي وسنَّة الخلفاء [الراشدين المَهديين][٦] تمسَّكوا بها وعضُّوا عليها بالنواجذ، وإياكم ومُحدثاتِ الأمور، فإن كل محدَثة بدعة، وكلَّ بدعة ضلالة». [«ابن ماجه» (٤٢)].

*"Indeed, those of you who live long enough after me will see many differences. So adhere to my Sunnah and the Sunnah of the rightly-guided Caliphs. Hold on to it with your molar teeth and beware of newly introduced matters, for every newly introduced matter is an innovation, and every innovation is a misguidance."*

*(Sunan Abi Dawud 4607, Sahih)*

He (peace be upon him) also said:

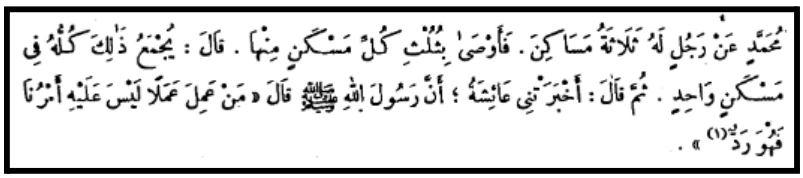


٢٥٥٠ : حدّثنا يَعْقُوبُ : حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ ، عَنْ أَبِيهِ ، عَنِ القَاسِمِ بْنِ مُحَمَّدٍ ، عَنْ عائِشَةَ رَضِيَ ٱللَّهُ عَنْهَا قالَتْ : قالَ رَسُولُ ٱللَّهِ ﷺ : (مَنْ أَحْدَثَ فِي أَمْرِنَا هٰذَا ما لَيْسَ فِيهِ فَهُوَ رَدٌّ) .

*"Whoever introduces into this matter of ours something that does not belong to it, it is rejected."*

*(Bukhari 2697, Muslim 1718a)*

And in other narration:

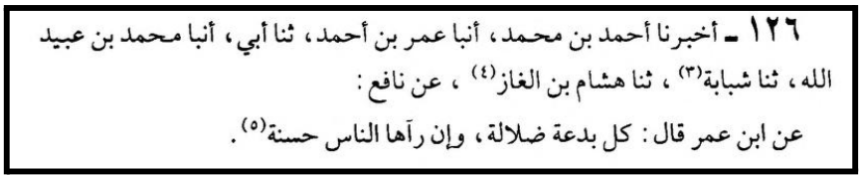

مُحَمَّدٍ عَنْ رَجُلٍ لَهُ ثَلَاثَةُ مَسَاكِنَ . فَأَوْصَىٰ بِثُلُثِ كُلِّ مَسْكَنٍ مِنْهَا . قَالَ : يُجْمَعُ ذَٰلِكَ كُلُّهُ فِي مَسْكَنٍ وَاحِدٍ . ثُمَّ قَالَ : أَخْبَرَتْنِي عَائِشَةُ ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ « مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ[1] » .

*"Whoever does an action that is not in accordance with our command, it is rejected."*

*(Muslim 1718b)*

These hadiths do not differentiate between one innovation and another. When a term is used in a general sense, it implies generality, and generality is not restricted except by an explicit exception. And where is the exception here?! - The answer to what some might consider an exception will be addressed later, in sha Allah.
This understanding was also held by the righteous predecessors (Salaf):

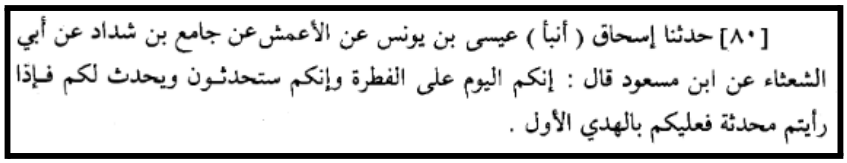
For instance, Abdullah ibn Umar (may Allah be pleased with him) said:


١٢٦ ـ أخبرنا أحمد بن محمد، أنبا عمر بن أحمد، ثنا أبي، أنبا محمد بن عبيد الله، ثنا شبابة[٣]، ثنا هشام بن الغاز[٤]، عن نافع:
عن ابن عمر قال: كل بدعة ضلالة، وإن رآها الناس حسنة[٥].

*"Every innovation is misguidance, even if people see it as good."*

*(Sharh Usul Al-Itiqad 126, Sahih)*

Abdullah ibn Mas'ud (may Allah be pleased with him) said:


[٨٠] حدثنا إسحاق ( أنبأ ) عيسى بن يونس عن الأعمش عن جامع بن شداد عن أبي الشعثاء عن ابن مسعود قال : إنكم اليوم على الفطرة وإنكم ستحدثون ويحدث لكم فإذا رأيتم محدثة فعليكم بالهدي الأول .

*"You are upon the Fitrah (natural state) today, and you will introduce new things, and new things will be introduced to you. So when you see an innovation, adhere to the original practice."*

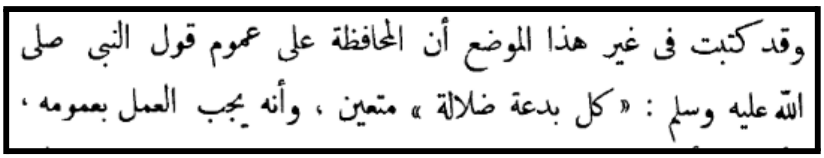
*(Al-Sunnah of Al-Marwazi 80, Sahih)*

Both of them took the meaning of "innovation" in its general sense, without distinguishing between what is termed as a good innovation or a bad innovation! This is the only appropriate understanding.

It is established in the principles of Islamic jurisprudence that if a general rule or a general legal proof is repeated in many places, at different times, and under various conditions, and there is no qualification or specification associated with it, this indicates that it remains valid according to its general and absolute wording. The hadiths condemning and warning against innovations fall into this category. The Prophet (peace be upon him) repeatedly stated from the pulpit in the presence of many Muslims, at various times and under different circumstances, that "Every innovation is misguidance." There is no verse or hadith that restricts or specifies this general condemnation in a way that implies otherwise. Therefore, this clearly indicates that it remains in its generality and absolute sense.

The righteous predecessors unanimously condemned and disapproved of innovations and those who engaged in them, without any hesitation or exception. This, based on thorough examination, is a clear consensus indicating that all innovations are bad and there is nothing good among them.

Sheikh-ul-Islam Ibn Taymiyyah (may Allah have mercy on him) said :


وقد كتبت فى غير هذا الموضع أن المحافظة على عموم قول النبي صلى
الله عليه وسلم : « كل بدعة ضلالة » متعين ، وأنه يجب العمل بعمومه ،

*"Maintaining the generality of the Prophet's statement, 'Every innovation is misguidance,' is necessary and it is obligatory to adhere to its general meaning."*

*(Majmu' al-Fatawa 10/370)*

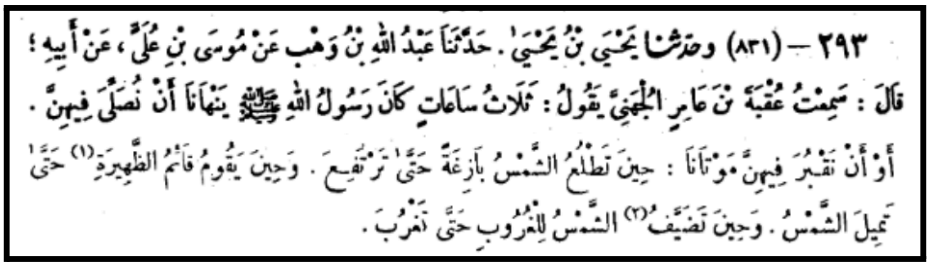
**Seventh evidence:**

It is difficult to ascertain whether an innovation claimed to be good is actually good or not, because an action might appear to be an act of obedience while it is actually disobedience, and vice versa. For example, some might think it good to pray the Dhuhr prayer five raka'at when feeling energetic and eager to converse with Allah, or to pray just one rakah when tired and overwhelmed with tasks. This can be applied to other obligatory prayers as well.

Those who advocate for good innovations must distinguish between good and bad innovations. We agree that not everything that appears to be an act of obedience is necessarily so, nor is everything that appears to be disobedience truly disobedience. The innovator's new practice could be either commendable and rewarded or reprehensible and punished. Therefore, claiming something is a good innovation requires clear evidence from outside sources. Evidence must come from the Quran, authentic Sunnah, or consensus. If the practice is an innovation, then claiming it to be a good innovation is invalid due to the difficulty in verifying its goodness.

The essence of this argument is that when someone points to a new practice and calls it a good innovation, we should ask: How do you know it is good? It might be bad. Many actions we assume to be good might actually be bad.

For instance, how would you know that, without what is mentioned in Sahih Muslim from Uqbah ibn Amer, who said:



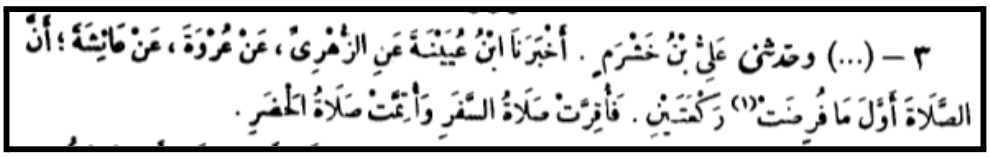
٢٩٣ – (٨٣١) وحدثنا يحيى بن يحيى. حدثنا عبد الله بن وهب عن موسى بن علي، عن أبيه؛
قال: سمعت عقبة بن عامر الجهني يقول: ثلاث ساعات كان رسول الله ﷺ ينهانا أن نصلي فيهن.
أو أن نقبر فيهن موتانا: حين تطلع الشمس بازغة حتى ترتفع. وحين يقوم قائم الظهيرة[1] حتى
تميل الشمس. وحين تضيف[2] الشمس للغروب حتى تغرب.

*“There were three times at which Allah's Messenger (peace be upon him) forbade us to pray, or bury our dead: When the sun begins to rise till it is fully up, when the sun is at its height at midday till it passes over the meridian, and when the sun draws near to setting till it sets.”*

*(Muslim 831)*

This hadith indicates that praying after the dawn prayer and before sunset, as well as during the time of midday, is not permitted.

Similarly, how would you know, without what is reported from `A'isha who said:



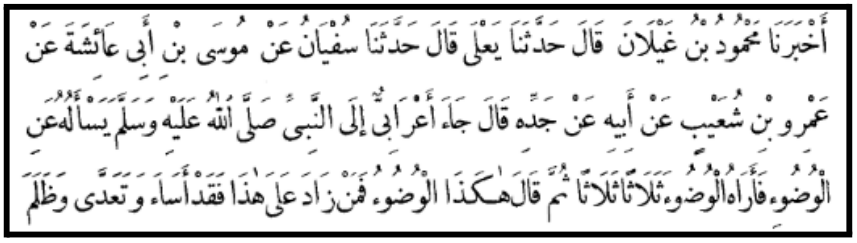
٣ – (...) وحدثني علي بن خشرم. أخبرنا ابن عيينة عن الزهري، عن عروة، عن عائشة؛ أن
الصلاة أول ما فرضت[1] ركعتين. فأقرت صلاة السفر وأتمت صلاة الحضر.

*"When the prayer was first prescribed, it was two raka’at. The travel prayer was maintained as it is (two raka’at), but the prayer during residence was made complete (four raka’at)."*

*(Muslim 685c, Bukhari 350)*

This shows that completing the prayer (4 raka'at) during travel is not allowed and those who do so might be sinful, as some scholars have stated.

And how would you know, except for the saying of the Prophet (peace be upon him) after performing steps of ablution three times:

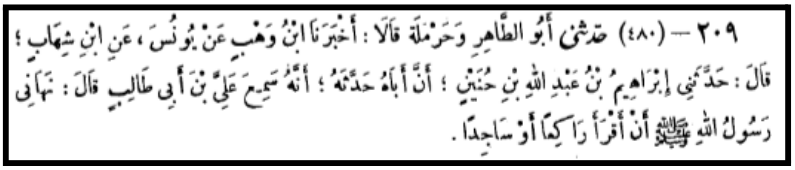

أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ حَدَّثَنَا يَعْلَى قَالَ حَدَّثَنَا سُفْيَانُ عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ عَنْ
عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْأَلُهُ عَنِ
الْوُضُوءِ فَأَرَاهُ الْوُضُوءَ ثَلَاثًا ثَلَاثًا ثُمَّ قَالَ هَكَذَا الْوُضُوءُ فَمَنْ زَادَ عَلَى هَذَا فَقَدْ أَسَاءَ وَتَعَدَّى وَظَلَمَ

*"This is how ablution should be done. Whoever exceeds this has acted improperly and unjustly."*

*(Nasa'i 140, Graded "Sahih" by Al-Albani in Silsilah al-sahihah 6/1196)*

that increasing the ablution, such as washing five times, is not allowed?

How would you know, except for what is reported in Sahih Muslim from Ali that the Prophet (peace be upon him) said:


٢٠٩ — (٤٨٠) حدثني أَبُو الطَّاهِرِ وَحَرْمَلَةُ قَالَا : أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ ، عَنِ ابْنِ شِهَابٍ ؛
قَالَ : حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَبْدِ اللهِ بْنِ حُنَيْنٍ ؛ أَنَّ أَبَاهُ حَدَّثَهُ ؛ أَنَّهُ سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ قَالَ : نَهَانِي
رَسُولُ اللهِ ﷺ أَنْ أَقْرَأَ رَاكِعًا أَوْ سَاجِدًا .

*"The messenger of Allah (peace be upon him) forbade me from reciting the Quran while bowing or prostrating,"*

*(Muslim 480a)*

that reciting the Quran during bowing or prostrating is not allowed, and is indeed disliked, a view held by Imam Abu Hanifah?

Abdullah al-Qasimi said in his book *"Shuyukh al-Azhar wa al-Ziyadah fi al-Din" (pp. 20-21)*:

*"One day, I spoke to a scholar from al-Azhar who says there are good innovations in religion. I asked him: What is the criterion for distinguishing between a good innovation and a bad one, so that a Muslim can accept the good and reject the bad?*

*His face turned pale, and he said (I wish he hadn't said): 'A good innovation is one that is permissible in religion, while a bad innovation is one that is prohibited in religion.'*

*I said: You haven't made any progress. By what means do we know what is permissible and what is prohibited? That is my question.*

*His face grew even paler, and he said: 'The permissible is the good, and the prohibited is the bad!'*

*I said: This is the forbidden circular reasoning among all scholars, for we do not know the good except by its permissibility, and we do not know permissibility except by it being good, and we do not know the bad except by its prohibition, and we do not know prohibition except by it being bad.*

*Then he finally said: 'A good innovation is one that does not cause harm, and a bad innovation is one that causes harm.'*

*I asked him: What do you mean by harm? Do you mean worldly harm, harm in both worlds, or only harm in the Hereafter?*

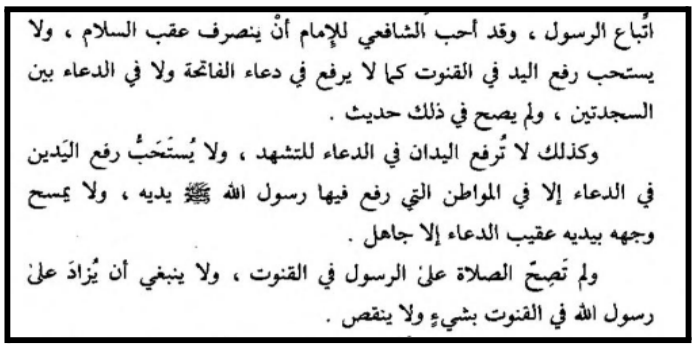
*If you mean worldly harm: What harm is there in praying the noon prayer five times, the Maghrib four times, or the Fajr six times? Or in placing the prostration before the bowing, the bowing before standing, standing before sitting, the testimony before the opening prayer? What harm is there in fasting Sha'ban instead of Ramadan if we fear missing Ramadan or being otherwise occupied, or fasting at night?*

*Is there any worldly harm in any of these actions? The only harm is contradicting the Shariah. And if you meant the second and third types (harm in the Hereafter or both worlds), what is the indicator that this new practice causes harm in the Hereafter and punishment for its doers? Especially since you are among those who deny the rational evaluation of what is considered good or bad. So, we ended here."*

The conclusion is that anyone who does not adhere to the apparent meanings of these reports becomes confused and makes incorrect statements.

The evidence for this is that many of those who advocate for good innovations have rejected actions that appear to be good. In fact, you may find one scholar saying that a particular innovation is good, while another scholar, who also believes in good innovations, strongly rejects it. Here are some examples of this:

1. Al-Izz ibn Abd al-Salam, who is one of the most famous proponents of categorizing innovations into good and bad, states in his book "Al-Fatawa" :


اتِّباع الرسول ، وقد أحب الشافعي للإمام أنْ ينصرف عقب السلام ، ولا يستحب رفع اليد في القنوت كما لا يرفع في دعاء الفاتحة ولا في الدعاء بين السجدتين ، ولم يصح في ذلك حديث .

وكذلك لا تُرفع اليدان في الدعاء للتشهد ، ولا يُستَحَبُّ رفع اليَدين في الدعاء إلا في المواطن التي رفع فيها رسول الله ﷺ يديه ، ولا يمسح وجهه بيديه عقيب الدعاء إلا جاهل .

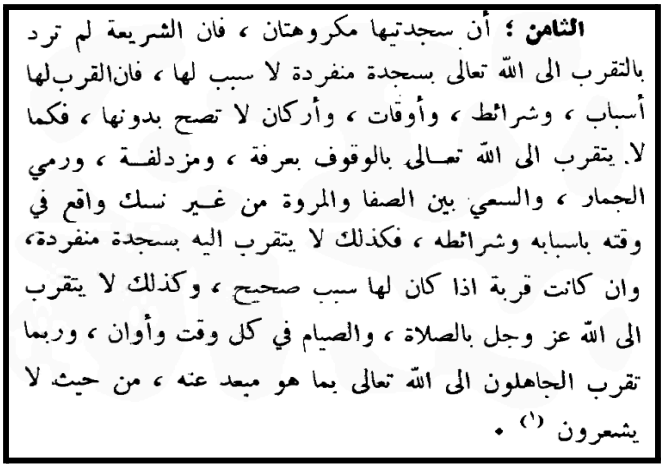
ولم تَصِحّ الصلاة على الرسول في القنوت ، ولا ينبغي أن يُزادَ على رسول الله في القنوت بشيءٍ ولا ينقص .

*"It is not recommended to raise the hands during Qunoot (the supplication during the prayer), just as it is not raised during the supplication in the opening of the prayer or between the two prostrations. There is no authentic hadith supporting this practice. Similarly, raising the hands in the supplication during the Tashahhud (testimony) is not recommended. The hands should only be raised in the instances where the Prophet (peace be upon him) raised them. It is not appropriate to wipe the face with one's hands after the supplication; only an ignorant person would do that. It is*

*not correct to send blessings upon the Prophet (peace be upon him) in the Qunoot, and nothing should be added to or subtracted from the blessings on the Prophet in the Qunoot."*

*(Al-Fatawa of Al-Izz ibn Abdus Salam, p.47)*

In his discussion on salat Al-Ragha'ib, he (Al-Izz Ibn Abdus Salam) said:



**الثامن** : أن سجدتيها مكروهتان ، فان الشريعة لم ترد بالتقرب الى الله تعالى بسجدة منفردة لا سبب لها ، فانالقربلها أسباب ، وشرائط ، وأوقات ، وأركان لا تصح بدونها ، فكما لا يتقرب الى الله تعالى بالوقوف بعرفة ، ومزدلفة ، ورمي الجمار ، والسعي بين الصفا والمروة من غير نسك واقع في وقته باسبابه وشرائطه ، فكذلك لا يتقرب اليه بسجدة منفردة، وان كانت قربة اذا كان لها سبب صحيح ، وكذلك لا يتقرب الى الله عز وجل بالصلاة ، والصيام في كل وقت وأوان ، وربما تقرب الجاهلون الى الله تعالى بما هو مبعد عنه ، من حيث لا يشعرون (١) .

*"The Shariah (Islamic law) does not prescribe drawing closer to Allah through a single, isolated act of prostration without a legitimate reason. For an act of worship to be valid, it must have its causes, conditions, times, and pillars; it is not valid without these.*
*Just as one cannot draw near to Allah by standing at Arafat, Muzdalifah, or throwing stones at the Jamarat (stone pillars) or by performing the Sa'i (ritual walking) between Safa and Marwah without performing the rituals in their proper time and with their proper conditions, similarly, one cannot draw near to Allah by performing an isolated act of prostration, even if it is an act of worship, if it does not have a legitimate cause.*
*Likewise, one cannot draw near to Allah by performing prayers or fasting at any time and in any manner. Often, ignorant people may attempt to draw near to Allah through acts that actually distance them from Him, without realizing it."*

*(Musajalat `Ilmiyya Bayna al-Imamain al-Jalilayn al-Izz ibn Abd al-Salam wa Ibn al-Salah Hawl Salat al-Ragha'ib, p.7-8)*

This statement came from Al-Izz ibn Abd al-Salam during his rejection of the innovative prayer known as Salat al-Ragha'ib. Along with Al-Izz ibn Abd al-Salam, many scholars who believe in good innovations have also rejected this prayer, such as Imam Nawawi in "Fatawa al-Imam Al-Nawawi" (p. 57) and Abdullah al-Ghamari in "Husn al-Bayan fi Laylat al-Nisf min Sha'ban." It is worth noting that some scholars have deemed it recommended, such as Ibn al-Salah, Abu Hamid al-Ghazali in "Ihya' Ulum al-Din," and Abu Talib al-Makki in "Quwat al-Qulub," and have classified it as a good innovation.

2 - Abu Shama, in his book *"Al-Ba'ith 'ala Inkar al-Bida' wa al-Hawadith,"* rejected many funeral innovations, such as the saying during the carrying of a corpse: 'Ask forgiveness for him; may Allah forgive you.'

He also rejected the practice of having a Sunnah prayer before Friday prayer *(p.92)*,

فصل : وجرت عادة الناس انهم يصلون بين الاذانين يوم الجمعـــة متنفلين
بركعتين او اربع ونحو ذلك الى خروج الامام وذلك جائز ومباح وليس بمنكر
من جهة كونه صلاة وانما المنكر اعتقاد العامة منهم ومعظم المتفقهة منهم ان ذلك
سنة للجمعة قبلها كما يصلون السنة قبل الظهر ويصرحون في نيتهم بانها سنة الجمعة

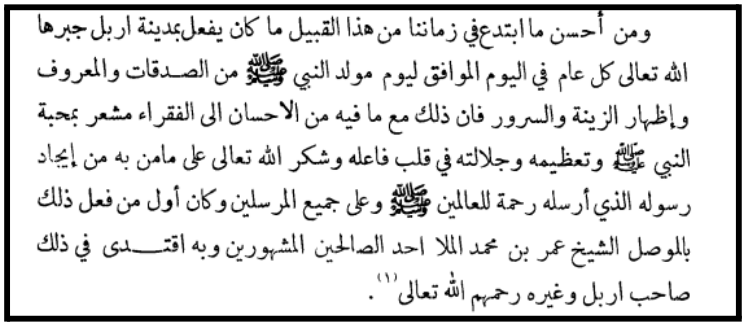
considered prayer of Ragha'ib a bid'ah *(p.39)*,

فاجاب أيضاً : أما الصلاة المعروفة في ليلة الرغائب فهي بدعة حديثها المروي
موضوع وما حدثت إلا بعد اربعمائة سنة من الهجرة وليس لليلتها تفضيـــل على
أشباهها من ليالي الجمع واما ليلة النصف من شعبان فانها فضيلة واحياؤها بالعبادة

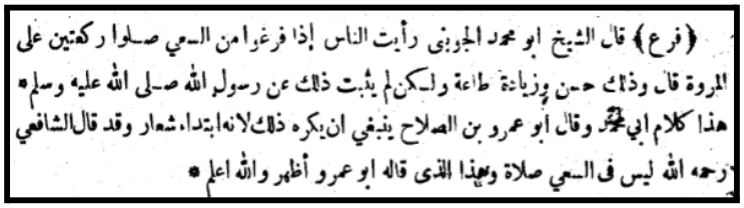
and also the prayer on the night of the 15th of Sha'ban *(p. 134-138)*,

فصل . فاما الألفية فصلاة ليلة النصف من شعبان سميت بذلك لأنها يقرأ فيها
« قل هو الله أحد » ألف مرة لأنها مائة ركعة في كل ركعة يقرأ الفاتحة مرة وبعدها
« سورة الإخلاص » عشر مرات وهي صلاة طويلة مستثقلة لم يأت فيها خبر ولا اثر
إلا ضعيف او موضوع وللعوام بها افتتان عظيم والتزم بسببها كثرة الوقيد في جميع
مساجد البلاد التي تصلي فيها ويستمر ذلك كلـه ويجري فيه الفسوق والعصيان
واختلاط الرجال بالنساء ومن الفتن المختلفة ما شهرته تغني عن وصفـه وللمتعبدين
من العوام فيها اعتقاد متين وزين الشيطان لهم جعلها من أجل شعائر المسلمين .

Despite all this, he stated *(p. 95)* that celebrating the Mawlid (the birth of the Prophet) is considered a good innovation!!


ومن أحسن ما ابتدع في زماننا من هذا القبيل ما كان يفعل بمدينة اربل جبرها
الله تعالى كل عام في اليوم الموافق ليوم مولد النبي ﷺ من الصدقات والمعروف
وإظهار الزينة والسرور فان ذلك مع ما فيه من الاحسان الى الفقراء مشعر بمحبة
النبي ﷺ وتعظيمه وجلالته في قلب فاعله وشكر الله تعالى على مامن به من إيجاد
رسوله الذي أرسله رحمة للعالمين ﷺ وعلى جميع المرسلين وكان أول من فعل ذلك
بالموصل الشيخ عمر بن محمد الملا احد الصالحين المشهورين وبه اقتدى في ذلك
صاحب اربل وغيره رحمهم الله تعالى[1].

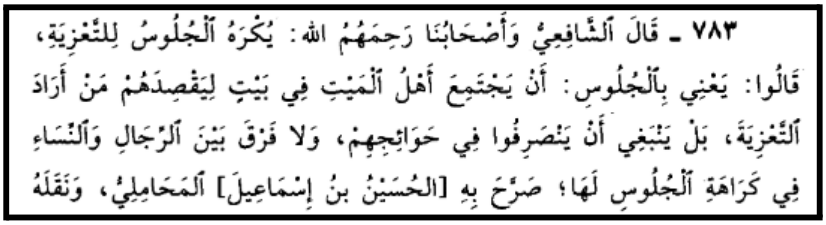
3- As for Imam Nawawi, who is among those who categorized innovations, he said:


(فرع) قال الشيخ ابو محمد الجويني رأيت الناس إذا فرغوا من السعي صلوا ركعتين على
المروة قال وذلك حسن وزيادة طاعة ولكن لم يثبت ذلك عن رسول الله صلى الله عليه وسلم
هذا كلام ابي محمد وقال ابو عمرو بن الصلاح ينبغي ان يكره ذلك لانه ابتداء شعار وقد قال الشافعي
رحمه الله ليس في السعي صلاة وهذا الذي قاله ابو عمرو أظهر والله اعلم

*"Sheikh Abu Muhammad al-Juwayni said: I saw people performing two rak'ahs at Marwah after completing the Sa'i (ritual walking). He said: This is good and an additional act of obedience, but it has not been established from the Prophet (peace be upon him). This is Abu Muhammad's view!*
*Abu Amr ibn al-Salah said: It should be disliked because it is an innovation in worship.*
*Al-Shafi'i said: There is no prayer in the Sa'i.*
*Nawawi then added: What Abu Amr said is more apparent, and Allah knows best."*

*(Al-Majmu', 8/76)*

He also said in *"Al-Adhkar"* :



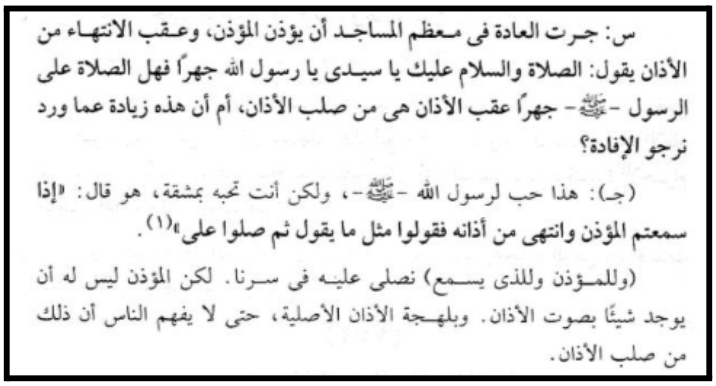
٧٨٣ ـ قَالَ ٱلشَّافِعِيُّ وَأَصْحَابُنَا رَحِمَهُمُ الله: يُكْرَهُ ٱلْجُلُوسُ لِلتَّعْزِيَةِ، قَالُوا: يَعْنِي بِٱلْجُلُوسِ: أَنْ يَجْتَمِعَ أَهْلُ ٱلْمَيِّتِ فِي بَيْتٍ لِيَقْصِدَهُمْ مَنْ أَرَادَ ٱلتَّعْزِيَةَ، بَلْ يَنْبَغِي أَنْ يَنْصَرِفُوا فِي حَوَائِجِهِمْ، وَلا فَرْقَ بَيْنَ ٱلرِّجَالِ وَٱلنِّسَاءِ فِي كَرَاهَةِ ٱلْجُلُوسِ لَهَا؛ صَرَّحَ بِهِ [ٱلْحُسَيْنُ بنُ إِسْمَاعِيلَ] ٱلْمَحَامِلِيُّ، وَنَقَلَهُ

*"Al-Shafi'i and our scholars, may Allah have mercy on them, dislike sitting for condolences. They mean by sitting for condolences: gathering the family of the deceased in their house to receive those who come to offer condolences. Rather, they should return to their own affairs. There is no difference between men and women in the dislike of sitting for condolences..."*

*( Al-Adhkar p.270)*

4 - Muhammad Metwali Al-Shaarawi, the Egyptian scholar and Quranic commentator, rejected the practice of raising one's voice in sending salutations upon the Prophet Muhammad (peace be upon him) after the call to prayer (adhan), as is commonly done by many muezzins in various Islamic countries.

In response to a question in his *"Fatawa"* about whether sending salutations upon the Prophet (peace be upon him) loudly after the adhan is part of the adhan or an addition to it, he said:



س: جرت العادة فى معظم المساجد أن يؤذن المؤذن، وعقب الانتهاء من الأذان يقول: الصلاة والسلام عليك يا سيدى يا رسول الله جهراً فهل الصلاة على الرسول -ﷺ- جهراً عقب الأذان هى من صلب الأذان، أم أن هذه زيادة عما ورد نرجو الإفادة؟

(جـ): هذا حب لرسول الله -ﷺ-، ولكن أنت تحبه بمشقة، هو قال: «إذا سمعتم المؤذن وانتهى من أذانه فقولوا مثل ما يقول ثم صلوا على»[1].

(وللمؤذن وللذى يسمع) نصلى عليه فى سرنا. لكن المؤذن ليس له أن يوجد شيئًا بصوت الأذان. وبلهجة الأذان الأصلية، حتى لا يفهم الناس أن ذلك من صلب الأذان.

*"This is out of love for the Prophet (peace be upon him); but you express that love in a way that causes difficulty. He said: 'When you hear the muezzin and he finishes the adhan, then say like what he says and then send salutations upon me.' However, the muezzin should not add anything to the adhan in the adhan's original tone and manner, so that people do not misunderstand it as part of the adhan."*

*(Fatawa of Al-Shaarawi, p.209)*

While he ironically also stated that celebrating mawlid is permissible:

والحق أن مناسبة ميلاد المصطفى -ﷺ- أضخم حدث فى الكون كله، أضخم من ميلاد هذا الكون ذاته، لأن محمدًا جاء بالمنهج للإنسان؛ ليتوج به هذا الكون كله.

وميلاد النبى -ﷺ- هو نظرة الخير للوجود كله.

ويجب ألا يظلم الإنسان نفسه، وكيف يظلم الإنسان نفسه؟ وذلك بأن يتمكن من الخير ولا ينفعل به، وأن يدل على النور، ولا يهتدى إليه.

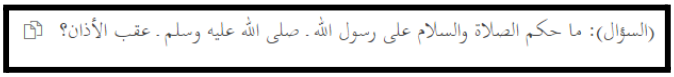
لذلك يجب أن نلفت إلى الميلاد بما يحبه صاحب الميلاد، وبما يحبه من خلق صاحب الميلاد.

والإسلام ليس بحاجة إلى تغليفه بمظاهر تجعل النفس تقبل عليه لأن له شهى، والشهوة فى اللب حقيقة الجواهر النفسية، وشهوة السطح سمة الجواهر المزيفة.

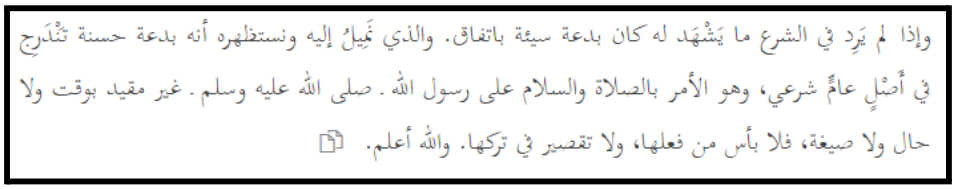
ويجب ألا تنعزل حفاوتنا بمولد الرسول -ﷺ- عن منهجه، ولتتجمع أحداث الدين لما يعين على تطبيق منهج الدين، ولا مانع من أن تغلف بشرع نلفت به أنظار الصغار، الذين لم يعرفوا بعد قيمة المناهج، لنربطهم بحب الذكرى، وندعم كل ذكرى من هذه الذكريات بشرع توضحه الأحداث قبل أن يوجد لها العقل الماكر المبرر، وحين يوجد العقل الماكر المبرر يصعب علينا أن نغرس الطباع، ولكن علينا أن نغرسها فى العقل الفطرى الذى لا تلويه شهوة، ولا يلويه غرور حينئذ يكبر الناشئ وفى نفسه الخميرة الدينية، حتى وإن عصفت به الأحداث، فسنجد مردًا نهائيًا إلى فطرة الإنسان.

*(Fatawa of Al-Sharaawi, p.601)*

5 - Hasnain Mohamed Makhlouf, the former Grand Mufti of Egypt, endorses the practice of raising one's voice in sending salutations upon the Prophet Muhammad (peace be upon him) by muezzins after the adhan in his book *"Fatawa Shar'iyya wa Buhuth Islamiyya" (295-297)*:

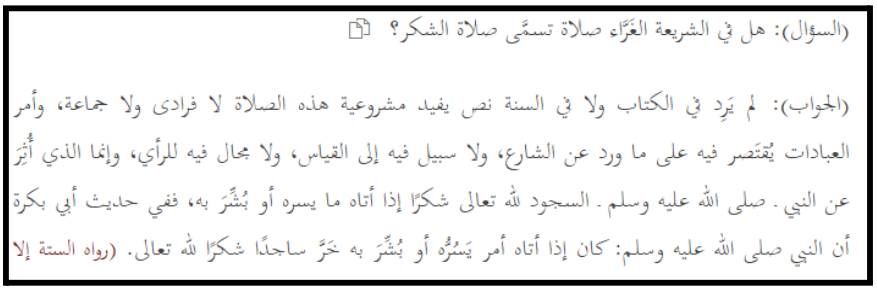


(السؤال): ما حكم الصلاة والسلام على رسول الله . صلى الله عليه وسلم . عقب الأذان؟



وإذا لم يَرِد في الشرع ما يَشْهَد له كان بدعة سيئة باتفاق. والذي نَمِيلُ إليه ونستظهره أنه بدعة حسنة تُنْدَرِج في أَصْلٍ عامٍّ شرعي، وهو الأمر بالصلاة والسلام على رسول الله . صلى الله عليه وسلم . غير مقيد بوقت ولا حال ولا صيغة، فلا بأس من فعلها، ولا تقصير في تركها. والله أعلم.

However, he also stated on *p. 290* in response to a question about whether there is a specific prayer known as the Prayer of Gratitude (Salat al-shukr) :



(السؤال): هل في الشريعة الغَرَّاء صلاة تسمَّى صلاة الشكر؟

(الجواب): لم يَرِد في الكتاب ولا في السنة نص يفيد مشروعية هذه الصلاة لا فرادى ولا جماعة، وأمر العبادات يُقتَصر فيه على ما ورد عن الشارع، ولا سبيل فيه إلى القياس، ولا مجال فيه للرأي، وإنما الذي أُثِرَ عن النبي . صلى الله عليه وسلم . السجود لله تعالى شكرًا إذا أتاه ما يسره أو بُشِّرَ به، ففي حديث أبي بكرة أن النبي صلى الله عليه وسلم: كان إذا أتاه أمر يَسُرُّه أو بُشِّرَ به خَرَّ ساجدًا شكرًا لله تعالى. (رواه الستة إلا

*"There is no text in the Quran or the Sunnah that supports the permissibility of this prayer, whether performed individually or collectively. Acts of worship are limited to what has been prescribed by the Sharia, and there is no room for analogical reasoning or personal opinion in this matter. What is reported from the Prophet (peace be upon him) is that one should prostrate to Allah in gratitude when something pleasing is received or good news is given."*

It is apparent from these quotes that there is no specific criterion to distinguish between the so-called good innovation and the bad innovation, even among those who accept this classification. One can only avoid falling into this confusion by following the Sunnah and abandoning innovation in religion completely.

**Eighth Evidence:**

Many people use general texts in the Quran and ahadith to justify their innovations and practices! This is a significant mistake that contradicts an important principle in the science of principles (Usul), which will be explained later.

For example, if a group of people enters a mosque to pray and one of them suggests that they pray the mosque's greeting prayer (Tahiyyat al-Masjid) in congregation, and some of the others object and reject the idea, the proponent might cite the hadith:

«صلاة الرجل مع الرجل أزكى من صلاته وحده وصلاته مع الرجلين أزكى من صلاته مع الرجل»

*"The prayer of a man with another man is more rewarding than his prayer alone, and his prayer with two men is more rewarding than his prayer with one man"* .

This leads to a division of opinions. Some agree with this reasoning, while others disagree because this evidence is not applicable to the current situation. What is the decisive opinion?

Imam Ibn Taymiyyah said :

يَجِبُ أَنْ يُعْلَمَ أَنَّ النَّبِيَّ ﷺ بَيَّنَ لأَصْحَابِهِ مَعَانِيَ القُرآنِ، كَمَا بَيَّنَ لَهُمْ أَلْفَاظَهُ؛ فَقَوْلُهُ تَعَالَى: ﴿لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ﴾ [النحل: ٤٤] يَتَنَاوَلُ هَذَا وَهَذَا.

وَقَدْ قَالَ أَبُو عَبْدِ الرَّحْمَنِ السُّلَمِيُّ: حَدَّثَنَا الَّذِينَ كَانُوا يُقْرِئُونَنَا القُرْآنَ، كَـ: عُثْمَانَ بنِ عَفَّانَ، وَعَبْدَ اللهِ بنِ مَسْعُودٍ، وَغَيْرِهِمَا: (أَنَّهُمْ كَانُوا إِذَا تَعَلَّمُوا مِنَ النَّبِيِّ ﷺ عَشْرَ آيَاتٍ لَمْ يُجَاوِزُوهَا حَتَّى يَتَعَلَّمُوا مَا فِيهَا مِنَ العِلْمِ وَالعَمَلِ؛ قَالُوا: فَتَعَلَّمْنَا القُرْآنَ وَالعِلْمَ وَالعَمَلَ جَمِيعًا). وَلِهَذَا كَانُوا يَبْقَوْنَ مُدَّةً فِي حِفْظِ السُّورَةِ.

وَقَالَ أَنَسٌ: (كَانَ الرَّجُلُ إِذَا قَرَأَ «البَقَرَةَ» وَ«آلَ عِمْرَانَ» جَلَّ فِي أَعْيُنِنَا).

وَأَقَامَ ابنُ عُمَرَ عَلَى حِفْظِ «البَقَرَةِ» عِدَّةَ سِنِينَ، قِيلَ ثَمَانِيَ سِنِينَ؛ ذَكَرَهُ مَالِكٌ.

وَذَلِكَ أَنَّ اللهَ تَعَالَى قَالَ: ﴿كِتَٰبٌ أَنزَلْنَٰهُ إِلَيْكَ مُبَٰرَكٌ لِّيَدَّبَّرُوٓاْ ءَايَٰتِهِۦ﴾ [ص: ٢٩]، وَقَالَ: ﴿أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَ﴾ [النساء: ٨٢]، وَقَالَ: ﴿أَفَلَمْ يَدَّبَّرُواْ ٱلْقَوْلَ﴾ [المؤمنون: ٦٨]؛ وَتَدَبُّرُ الكَلَامِ بِدُونِ فَهْمِ مَعَانِيهِ لاَ يُمْكِنُ!

وَكَذَٰلِكَ قَالَ تَعَالَى: ﴿إِنَّآ أَنزَلْنَٰهُ قُرْءَٰنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ ۝٢﴾ [يوسف: ٢]؛ وَعَقْلُ الكَلَامِ مُتَضَمِّنٌ لِفَهْمِهِ.

وَمِنَ المَعْلُومِ أَنَّ كُلَّ كَلَامٍ فَالمَقْصُودُ مِنْهُ فَهْمُ مَعَانِيهِ دُونَ مُجَرَّدِ أَلْفَاظِهِ، فـ«القُرْآنُ» أَوْلَى بِذَلِكَ.

وَأَيْضًا فَالعَادَةُ تَمْنَعُ أَنْ يَقْرَأَ قَوْمٌ كِتَابًا فِي فَنٍّ مِنَ العِلْمِ، كَـ«الطِّبِّ»، و«الحِسَابِ». وَلاَ يَسْتَشْرِحُوهُ؛ فَكَيْفَ «بِكَلَامِ اللهِ» تَعَالَى الَّذِي هُوَ عِصْمَتُهُمْ، وَبِهِ نَجَاتُهُمْ وَسَعَادَتُهُمْ، وَقِيَامُ دِينِهِمْ وَدُنْيَاهُمْ.

*"It must be understood that the Prophet (peace be upon him) explained to his companions both the meanings of the Qur'an and its words. The verse of Allah,* ***{And We have sent down to you the Remembrance that you may make clear to the people what was sent down to them} (Qur'an 16:44)****, encompasses both aspects.*

*Abu Abdur-Rahman al-Sulami said that those who used to teach us the Qur'an, such as Uthman ibn Affan, Abdullah ibn Mas'ud, and others, used to say that when they learned ten verses from the Prophet (peace be upon him), they did not move on to the next ones until they had learned what was in them of knowledge and practice. They said, 'Thus, we learned the Qur'an and knowledge together.' That is why they would spend a long time memorizing a single surah.*

*Anas said that a man who had memorized Surah Al-Baqarah and Surah Aal-e-Imran was considered distinguished among them. Ibn Umar took several years to memorize Surah Al-Baqarah—some say eight years—as mentioned by Malik.*

*This is because Allah said,* ***{This is a Book We have sent down to you, blessed, that they may reflect upon its verses and that those of understanding may take heed} (Qur'an 38:29)****. And He said,* ***{Do they not reflect upon the Qur'an?}(Qur'an 4:82)****, and* ***{Do they not reflect upon the word?} (Qur'an 23:68).*** *Reflection on the words without understanding their meanings is impossible. Moreover, Allah said,* ***{Indeed, We sent it down as an Arabic Qur'an that you might understand} (Qur'an 12:2)****, and understanding speech entails comprehending its meaning. It is well known that the purpose of all speech is to understand its meanings rather than just its words; the Qur'an is even more deserving of this. Furthermore, it is customary that people read a book on a subject like medicine or mathematics and seek to understand it; how much more so with the words of Allah, which is their safeguard, salvation, happiness, and the foundation of their religion and worldly affairs?"*

*(Muqaddimah fi Usool Al-Tafsir p. 2-3)*

Imam al-Shatibi, responding to those who use general evidence contrary to the understanding of the Salaf and call for its practice in a manner different from that of the early generations, he said:

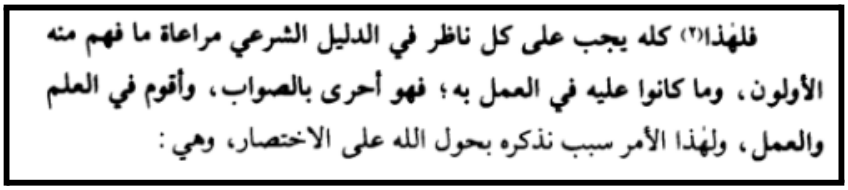
أنه دليل على ما زعموا ليس بدليل عليه ألبتة؛ إذ لو كان دليلاً عليه؛ لم يعزب عن فهم الصحابة والتابعين ثم يفهمه هؤلاء، فعمل الأولين كيف كان مصادم لمقتضى هذا المفهوم ومعارض له، ولو كان تركُ العمل[٦]؛ فما عمل به المتأخرون من هذا القسم مخالف لإجماع الأولين، وكل من خالف الإجماع؛ فهو مخطىء، وأمة محمد ﷺ لا تجتمع على ضلالة[١]، **فما كانوا عليه من فعل أو ترك؛ فهو السنة والأمر المعتبر، وهو الهدى، وليس ثَم إلا صواب أو خطأ؛ فكل من خالف السلف الأولين فهو على خطأ، وهذا كاف**[٢]، والحديث الضعيف الذي لا يعمل العلماء بمثله جار هذا المجرى[٣].

ومن هنالك لم يسمع أهل السنة دعوى الرافضة أن النبي ﷺ نص على عليٍّ أنه الخليفة بعده؛ لأن عمل كافة الصحابة على خلافه دليل على بطلانه أو عدم اعتباره، لأن الصحابة لا تجتمع على خطأ، وكثيراً ما تجد أهل البدع والضلالة يستدلون بالكتاب والسنة، يحمِّلونهما[٤] مذاهبهم، ويغبِّرون بمشتبهاتهما[٥] في وجوه العامة، ويظنون أنهم على شيء.

*"If it were a proof against him, it would not have escaped the understanding of the Companions and the Successors, but would be understood by those after them. The actions of the early generations were in conflict with this concept and opposed to it, even if it was abandoned. What the later generations did in this regard is contrary to the consensus of the early generations. Anyone who contradicts the consensus is in error. The Ummah of Muhammad ﷺ does not unite on misguidance; what they practiced, whether an action or an abandonment, is considered Sunnah and valid guidance. There is nothing but correctness or error, so anyone who opposes the early predecessors is in error, and this is sufficient.*
*Hence, the Ahl al-Sunnah have never accepted the claim of the Shia that the Prophet ﷺ designated Ali as his successor after him, because the actions of all the Companions contradict this claim, proving its falsehood or lack of consideration, since the Companions do not agree on error. Often, the people of innovation and misguidance use the Qur'an and Sunnah to support their own sects, confusing the common people with ambiguities and believing they are on the truth."*

*(Al-Muwafaqat 3/280-281)*

Then He said:



**فلهذا**[٢] **كله يجب على كل ناظر في الدليل الشرعي مراعاة ما فهم منه الأولون، وما كانوا عليه في العمل به؛ فهو أحرى بالصواب، وأقوم في العلم والعمل**، ولهذا الأمر سبب نذكره بحول الله على الاختصار، وهي :

*"For all these reasons, it is necessary for anyone who examines the legal evidence to consider what the early scholars understood from it and how they acted upon it; for their understanding is more likely to be correct and more precise in both knowledge and practice."*

*(Al-Muwafaqat 3/289)*

Imam al-Hafiz Ibn Abd al-Hadi said:

ولا يجوز إحداث تأويل في آية، أو سنة لم يكن على عهد السلف ولا عرفوه ولا بينوه للأمة، فإن هذا يتضمن أنهم جهلوا الحق في هذا وضلوا عنه، واهتدى إليه هذا المعترض المستأخر، فكيف إذا كان التأويل يخالف تأويلهم ويناقضه، وبطلان هذا

*"It is not permissible to introduce a new interpretation of a verse or a hadith that was not known or recognized during the time of the early predecessors, nor did they explain it to the community. For this implies that they were ignorant of the truth in this matter, were misguided about it, and that this later critic has found it."*

*(Al-Sarim al-munki fi Radd Ala Al-Subki p.318)*

Imam Ibn al-Qayyim said:

الوجه السادس : إن إحداث القول في تفسير كتاب الله الذي كان السلف والأئمة على خلافه يستلزم أحد أمرين : إما أن يكون خطأ في نفسه أو تكون أقوال السلف المخالفة له خطأ ، ولا يشك عاقل أنه أولى بالغلط والخطأ من قول السلف .

*"The introduction of a new interpretation of the Book of Allah that contradicts the views of the Salaf and the scholars entails one of two possibilities: either the new interpretation is erroneous in*

*itself, or the views of the Salaf that are contrary to it are erroneous. And no rational person doubts that the Salaf are more likely to be correct than any new interpretation."*

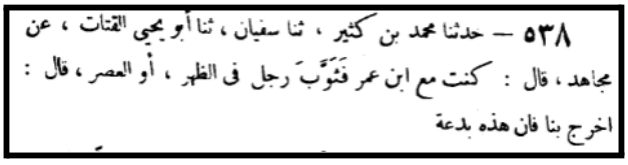
*(Mukhtasar Al-Sawa'iq al-Mursalah p.307)*

Except for someone who is ignorant and pretentious, who says in such a condition: 'We are men and they are men!' Such an arrogant person has fallen from the discourse and has had the door closed before him! And Allah is the guide to the right path!

When this principle is clarified, it will become evident which of the two groups is more guided in the example we discussed!

That general texts were not understood by the Salaf (the early generations of Muslims) the way they do; Salaf did not use it to justify things like congtegational acts other than what is prescribed, such as obligatory prayers or Taraweeh (night prayers during Ramadan), and so on. Thus, it is applied only to a part of its general scope, not to all aspects.

Abu Dawood reported with a good chain of narration from Mujahid, who said:


٥٣٨ — حدثنا محمد بن كثير ، ثنا سفيان ، ثنا أبو يحيى القتات ، عن
مجاهد ، قال : كنت مع ابن عمر فَثُوِّبَ رجل في الظهر ، أو العصر ، قال :
اخرج بنا فان هذه بدعة

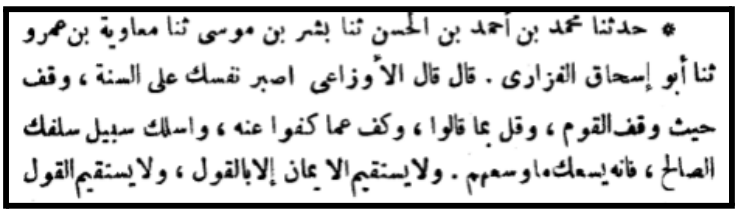
*“I was in the company of Ibn Umar. A person invited the people for the noon or afternoon prayer [Tawtheeb] (after the adhan had been called). So he (Ibn Umar) said: "Come out with us (from this mosque) because this is an innovation.”*

*(Sunan Abi Dawud No.538)*

The term 'tathweeb' refers to those who stand at the doors of the mosques and call out: 'Prayer, prayer,' as al-Tartushi mentioned in *al-Hawadith wa al-Bida' (p. 149).*

If someone were to say: "Is there any harm in reminding people to pray, and Allah says: **{And remind, for indeed, the reminder benefits the believers} (Qur'an 51:55)**?" — his statement would not be accepted, but rather his understanding would be rejected. This is because the Salaf did not interpret this verse as implying such a general and unrestricted practice. It is well-known that Ibn Umar was particularly stringent in his adherence to and meticulousness in following the Sunnah.

May Allah have mercy on Imam Al-Awza'i, who said:


* حدثنا محمد بن أحمد بن الحسن ثنا بشر بن موسى ثنا معاوية بن عمرو
ثنا أبو إسحاق الفزارى . قال قال الأوزاعى اصبر نفسك على السنة ، وقف
حيث وقف القوم ، وقل بما قالوا ، وكف عما كفوا عنه ، واسلك سبيل سلفك
الصالح ، فانه يسعك ما وسعهم . ولا يستقيم الايمان إلا بالقول ، ولا يستقيم القول

*“Be patient with the Sunnah, stay where the people stayed, say what they said, refrain from what they refrained from, and follow the path of your righteous predecessors; for what was sufficient for them will be sufficient for you.”*

*(Hilyatul Awliya’ 6/143)*

And thus, we say: 'beware of opposing the early generations! If there were any virtue in it, the early ones would have been more deserving of it.'

**Ninth evidence:**

The claim that there are good innovations entails very serious consequences:

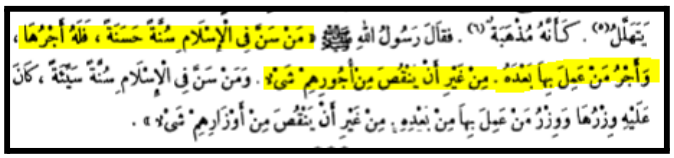
1. One of these consequences is that these so-called good innovations would be considered part of the religion that Allah has perfected for His servants and has been pleased with for them. This is evidently false, because Allah did not command His servants to practice these innovations, nor did the Messenger of Allah (peace be upon him) command them, nor did he practice them, nor did any of the rightly guided caliphs or other Companions and followers do so. Therefore, anyone who claims that there are good innovations in religion is speaking about Allah, His Book, and His Messenger (peace be upon him) without knowledge.

2. It implies that the Prophet (peace be upon him) and his Companions (may Allah be pleased with them) neglected to practice praiseworthy, beneficial Sunnahs, which is something that the Prophet (peace be upon him) and his Companions (may Allah be pleased with them) are far above.

# Chapter Two: Refutation of the arguments used by those who advocate for the categorization of innovations (bida') into good and bad.

**First Objection:**

Their understanding of the Prophet's saying:


يَتَهَلَّلُ(٥) . كَأَنَّهُ مُذْهَبَةٌ(٦) . فَقَالَ رَسُولُ اللهِ ﷺ « مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً ، فَلَهُ أَجْرُهَا ، وَأَجْرُ مَنْ عَمِلَ بِهَا بَعْدَهُ ، مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أُجُورِهِمْ شَيْءٌ . وَمَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً سَيِّئَةً ، كَانَ عَلَيْهِ وِزْرُهَا وَوِزْرُ مَنْ عَمِلَ بِهَا مِنْ بَعْدِهِ ، مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَوْزَارِهِمْ شَيْءٌ » .

*"Whoever introduces a good practice (sunnah) in Islam will have its reward, and the reward of those who act upon it after him, without diminishing their rewards in any way"*

*(Muslim 1017).*

**Response to this objection**
(summarized with some additions from what Imam al-Shatibi said in *"al-I'tisam," p. 233-236*):

"The intention behind this hadith is not to promote innovation in the sense of creating something new, but rather it is about acting upon what is established by the prophetic tradition. This is supported by two main points:

1. The context of the hadith relates to the prescribed act of charity, as indicated by what is found in "Sahih Muslim" from the hadith of Jareer ibn Abdullah, who said:

٦٩ – (١٠١٧) حدثني مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ . أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ . حَدَّثَنَا شُعْبَةُ عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ ، عَنِ الْمُنْذِرِ بْنِ جَرِيرٍ ، عَنْ أَبِيهِ ؛ قَالَ : كُنَّا عِنْدَ رَسُولِ اللهِ ﷺ فِي صَدْرِ النَّهَارِ . قَالَ : فَجَاءَهُ قَوْمٌ حُفَاةٌ عُرَاةٌ مُجْتَابِي النِّمَارِ(١) أَوِ الْعَبَاءِ(٢) . مُتَقَلِّدِي السُّيُوفِ . عَامَّتُهُمْ مِنْ مُضَرَ . بَلْ كُلُّهُمْ مِنْ مُضَرَ . فَتَمَعَّرَ(٣) وَجْهُ رَسُولِ اللهِ ﷺ لِمَا رَأَى بِهِمْ مِنَ الْفَاقَةِ . فَدَخَلَ ثُمَّ خَرَجَ . فَأَمَرَ بِلَالًا فَأَذَّنَ وَأَقَامَ . فَصَلَّى ثُمَّ خَطَبَ فَقَالَ « يَا أَيُّهَا النَّاسُ ! اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ [ ٤/النساء/الآية ١ ] إِلَى آخِرِ الآيَةِ . إِنَّ اللهَ كَانَ عَلَيْكُمْ رَقِيبًا . وَالآيَةَ الَّتِي فِي الْحَشْرِ : اتَّقُوا اللهَ وَلْتَنْظُرْ نَفْسٌ مَا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللهَ [ ٥٩/الحشر/الآية ١٨ ] تَصَدَّقَ رَجُلٌ مِنْ دِينَارِهِ ، مِنْ دِرْهَمِهِ ، مِنْ ثَوْبِهِ ، مِنْ صَاعِ بُرِّهِ ، مِنْ صَاعِ تَمْرِهِ (حَتَّى قَالَ) وَلَوْ بِشِقِّ تَمْرَةٍ » قَالَ : فَجَاءَ رَجُلٌ مِنَ الأَنْصَارِ بِصُرَّةٍ كَادَتْ كَفُّهُ تَعْجِزُ عَنْهَا . بَلْ قَدْ عَجَزَتْ . قَالَ : ثُمَّ تَتَابَعَ النَّاسُ . حَتَّى رَأَيْتُ كَوْمَيْنِ(٤) مِنْ طَعَامٍ وَثِيَابٍ . حَتَّى رَأَيْتُ وَجْهَ رَسُولِ اللهِ ﷺ يَتَهَلَّلُ(٥) . كَأَنَّهُ مُذْهَبَةٌ(٦) . فَقَالَ رَسُولُ اللهِ ﷺ « مَنْ سَنَّ فِي الإِسْلَامِ سُنَّةً حَسَنَةً ، فَلَهُ أَجْرُهَا ، وَأَجْرُ مَنْ عَمِلَ بِهَا بَعْدَهُ . مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أُجُورِهِمْ شَيْءٌ . وَمَنْ سَنَّ فِي الإِسْلَامِ سُنَّةً سَيِّئَةً ، كَانَ عَلَيْهِ وِزْرُهَا وَوِزْرُ مَنْ عَمِلَ بِهَا مِنْ بَعْدِهِ ، مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَوْزَارِهِمْ شَيْءٌ » .

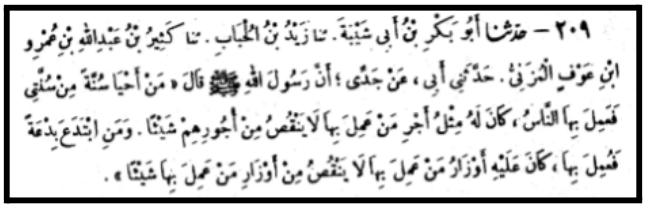
*'We were with the Prophet (peace be upon him) at the beginning of the day when a group of people arrived, barefoot and naked, wearing only rough garments or cloaks and carrying swords. Most of them were from Mudar, in fact, all of them were from Mudar. The Prophet's face darkened when he saw their poverty. He went inside and then came out. He ordered Bilal to call the adhan and establish the prayer. After praying, he delivered a sermon saying:* ***{O people, fear your Lord who created you from one soul} (Qur'an 4:1)*** *until the end of the verse:* ***{...Indeed, Allah is ever, over you, an Observer}*** *and the verse in Al-Hashr:* ***{O you who have believed, fear Allah. And let every soul look to what it has sent for tomorrow. And fear Allah} (Qur'an 59:18)****. Some donated a dinar, others a dirham, still others clothes, some donated a sa' of wheat, some a sa' of dates; till he (the Holy Prophet) said: "(Bring) even if it is half a date". A man from the Ansar came with a large bag that was almost too heavy for him to carry, and indeed it was too heavy. Then people continued to follow suit until I saw two heaps of food and clothes. I saw the Prophet's face shining as if it were covered with gold. The Prophet then said: "Whoever introduces a good practice in Islam will have its reward, and the reward of those who act upon it after him, without diminishing their rewards in any way. And whoever introduces an evil practice in Islam will have its sin and the sin of those who act upon it after him, without diminishing their sins in any way."*

*(Muslim 1017)*

The Prophet's statement: "Whoever introduces a good practice in Islam" — it is evident that this refers to someone who acts in accordance with established practice in the best possible way. This is demonstrated by the case of the companion who introduced the practice of charity in that situation, which opened the door to charity in the most effective manner. The Prophet was pleased and said: "Whoever introduces a good practice in Islam...," which indicates that the 'good practice' here is similar to what that companion did, i.e., acting upon something established as a practice.

Thus, the 'good practice' (sunnah hasanah) is not an innovation. The reasoning is that everything done by the Ansari was merely the initiation of charity in that specific incident, and charity was already established by text (as a prescribed act). Do you think this companion introduced a 'good innovation'? The Prophet encouraged charity in that very story. Therefore, a good practice is to revive an established act that was not commonly practiced among people due to their neglect of such practices.

Furthermore, this is explained by the hadith:


٢٠٩ – حدثنا أبو بكر بن أبي شيبة. نا زيد بن الحباب. نا كثير بن عبد الله بن عمرو
ابن عوف المزني. حدثني أبي، عن جدي؛ أن رسول الله ﷺ قال: «من أحيا سنة من سنتي
فعمل بها الناس، كان له مثل أجر من عمل بها لا ينقص من أجورهم شيئا. ومن ابتدع بدعة
فعمل بها، كان عليه أوزار من عمل بها لا ينقص من أوزار من عمل بها شيئا».

*"Whoever revives one of my Sunnahs and people act upon it, he will have the reward of those who act upon it, without diminishing their rewards in any way. And whoever introduces an innovation and people act upon it, he will carry the burden of their sins, without diminishing their sins in any way".*

*(Ibn Majah 209, Graded Sahih lighayrih by Al-Albani)*

Note that the Prophet (peace be upon him) added the term "sunnah" when he said: "*Whoever revives one of my Sunnah*," while he used a general term for innovation by saying: "*Whoever introduces an innovation*," without specifying "a bad innovation."

Secondly, the phrase: "*Whoever introduces a good practice* (سنة) *in Islam, and whoever introduces a bad practice* (سنة) *in Islam*," cannot be interpreted as inventing something from scratch. This is because whether something is good or bad is only determined by the Sharia (Islamic law); the notions of good and bad are tied to religious principles and not to human reasoning alone. This is the view of the majority of Ahl al-Sunnah, while some innovators argue that good and bad can be determined by reason.

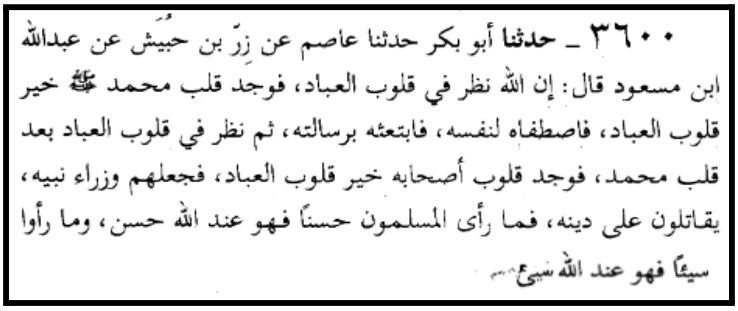
Thus, the term "practice (سنة)" in the hadith must refer to something either good according to Sharia or bad according to Sharia. It only applies to acts such as charity and similar established Sunnahs. As for the "bad practice," it refers to sins that have been established as such by Sharia, such as the killing mentioned in the hadith of the son of Adam, where the Prophet (peace be upon him) said, as reported in Sahih al-Bukhari and Sahih Muslim: "Do not kill a soul unjustly, for it will be a share of the blood of the first son of Adam, because he was the first to establish the practice of murder," and also to innovations, as they are condemned and prohibited by Sharia.

Thirdly, it is not possible to interpret "Whoever introduces a good practice in Islam" as meaning "Whoever introduces a good innovation in Islam," because this would imply that the statement "Every innovation is misguidance" means "Every prsctice is misguidance." Therefore, those who interpret it this way are misinterpreting the text and distorting its intended meaning.

Fourthly, If the understanding that people have of the hadith were correct, it would lead to a clear contradiction and incitement against following the Sunnah in the statement of the Prophet (peace be upon him): "*Whoever turns away from my Sunnah is not one of us*." It would also imply praise for those who turn away from his Sunnah. While he says: "*Adhere to my Sunnah*," urging adherence and holding firmly to it, this understanding would suggest that we should follow any Sunnah established by any Muslim, rather than adhering strictly to only the Prophet's Sunnah.

**Second Objection:**

Their understanding of the narration :


٣٦٠٠ ـ **حدثنا** أبو بكر حدثنا عاصم عن زِرّ بن حبُيش عن عبدالله ابن مسعود قال: إن الله نظر في قلوب العباد، فوجد قلب محمد ﷺ خير قلوب العباد، فاصطفاه لنفسه، فابتعثه برسالته، ثم نظر في قلوب العباد بعد قلب محمد، فوجد قلوب أصحابه خير قلوب العباد، فجعلهم وزراء نبيه، يقاتلون على دينه، فما رأى المسلمون حسنًا فهو عند الله حسن، وما رأوا سيئًا فهو عند الله سيئ

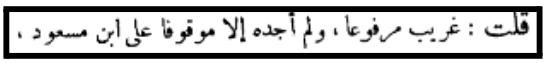
*"What Muslims consider good is good in the sight of Allah, and what Muslims consider bad is bad in the sight of Allah".*

*(Musnad Ahmad, 3600)*

**Response:**

Firstly: This hadith is not authentically attributed to the Prophet (peace be upon him). It is actually established only from Abdullah ibn Mas'ud (may Allah be pleased with him).

Zailai in cited from *"Al-Luma'" by Al-Suhibani (p. 28)*:


قلت : غريب مرفوعا ، ولم أجده إلا موقوفا على ابن مسعود ،

*"It is strange when reported as a hadith of the Prophet, and I have only found it as a statement of Ibn Mas'ud."*

*(Nasb al-Rayah 4/133)*

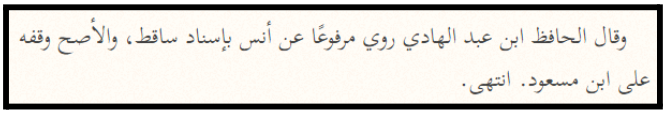
Ibn al-Jawzi said:

وقال المؤلف أيضا قلت : وهذا الحديث انما يعرف من كلام ابن مسعود .

*"This hadith is only known from the words of Ibn Mas'ud."*

*(Al-Wahiyyat no.452)*

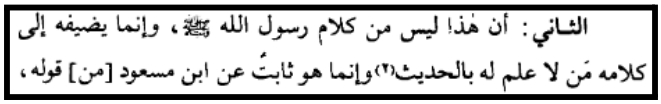
Ibn Abd al-Hadi said:


وقال الحافظ ابن عبد الهادي روي مرفوعًا عن أنس بإسناد ساقط، والأصح وقفه على ابن مسعود. انتهى.

*"It is reported as a hadith of the Prophet from Anas with a broken chain, and the correct view is that it is a statement of Ibn Mas'ud."*

*(Kashf al-Khafa by Al-Ajluni 2/188)*

Ibn Qayyim said:


الثاني: أن هذا ليس من كلام رسول الله ﷺ، وإنما يضيفه إلى كلامه مَن لا علم له بالحديث(٢)وإنما هو ثابتٌ عن ابن مسعود [من] قوله،

*"This is not the statement of the Prophet (peace be upon him); rather, it is attributed to the Prophet by those who lack knowledge of the hadith, and it is actually proven only from Ibn Mas'ud."*

*(Al-Furusiyya p. 61)*

Al-Albani said:

لا أصل له مرفوعاً . وإنما ورد موقوفاً على ابن مسعود

*"There is no authentic source for this being attributed to the Prophet (peace be upon him); it is only found as a statement of Ibn Mas'ud."*

*(Silsilat al-Da'ifa 2/17)*

Sheikh Al-Albani said :

وقد روي مرفوعا ولكن في إسناده كذاب كما بينته آنفاً . وإن من عجائب الدنيا ان يحتج بعض الناس بهذا الحديث على أن في الدين بدعة حسنة . وأن الدليل على حسنها اعتياد المسلمين لها ! ولقد صار من الأمر المعهود أن يبادر هؤلاء إلى الاستدلال بهذا الحديث عندما تثار هـــذه المسألة وخفي عليهم .

أ — أن هذا الحديث موقوف فلا يجوز أن يحتج به في معارضة النصوص القاطعة في

ب — وعلى افتراض صلاحية الاحتجاج به فإنه لا يعارض تلك النصوص لأمور :

**الأول** : أن المراد به إجماع الصحابة واتفاقهم على أمر . كما يدل عليه السياق . ويؤيده استدلال ابن مسعود به على إجماع الصحابة على انتخاب أبي بكر خليفة . وعليه فاللام فـــي « المسلمون » ليس للاستغراق كما يتوهمون . بل للعهد .

**الثاني** : سلمنا أنه للاستغراق ولكن ليس المراد به قطعاً كل فرد من المسلمين . ولوكـــان جاهلا لا يفقه من العلم شيئاً . فلا بد إذن من أن يحمل على أهل العلم منهم . وهذا مما لا مفر لهم منه فيما أظن .

*"It is one of the wonders of the world that some people use this hadith as evidence for the idea that there are good innovations in religion, claiming that the proof of their goodness is the Muslims' habitual acceptance of them!! It has become common for these individuals to immediately cite this hadith when the issue arises, without realizing:*

*A. That this hadith is a mauquf (a saying attributed to a Companion) and thus cannot be used as evidence against the nass (clear texts) of the Prophet (peace be upon him) that unequivocally state*

*that 'every innovation is misguidance,' as authentically reported from the Prophet (peace be upon him).*

*B. Even if we assume it were valid as evidence, it does not contradict those texts for several reasons:*

*First: The intended meaning of this hadith is the consensus of the Companions on a particular matter, as indicated by the context. This is supported by Ibn Mas'ud's use of it to demonstrate the Companions' consensus on electing Abu Bakr as the caliph. He said: 'Indeed, Allah looked into the hearts of the servants and found the heart of Muhammad (peace be upon him) to be the best of the hearts of the servants, so He chose him for Himself and sent him with His message. Then Allah looked into the hearts of the people after the heart of Muhammad, and He found the hearts of his Companions to be the best hearts of the servants. He made them the ministers of His Prophet, fighting for His religion. So, what the Muslims consider good is good with Allah, and what they consider bad is bad with Allah.' Ahmad (1/379) reported this, and Al-Hakim added the last part: 'And all the Companions agreed to appoint Abu Bakr as the successor.'*

*Hence, the 'the' in 'the Muslims' is not meant to be all-encompassing as some might assume, but rather specific to the context.*

*Second: Even if it were considered all-encompassing, it does not refer to every individual Muslim, including those who lack knowledge and understanding. Therefore, it should be understood to refer to those among the knowledgeable scholars, which is something that they cannot evade, I believe."*

*(Silsilat al-Da'ifa 2/17-18)*

I say: And what further clarifies Sheikh Al-Albani's statement are the following points:

Scholars have categorized this hadith under the chapter of consensus (Ijma'), as seen in works such as *"Kashf al-Astar 'an Zawa'id al-Bazzar" (1/81)*, *"Majma' al-Zawa'id" (1/177)*, and others.

Many scholars have used it as evidence for consensus:

Ibn Kathir said:

رَضِيَ الله عنه ، إسنادٌ صَحِيحٌ . قلتُ : وهذا الأثرُ فيه حكايةُ إجماعٍ عن الصحابةِ فى تقديمِ الصِّدِّيقِ ، رَضِى اللَّهُ عنه ، والأمرُ كما قاله ابنُ مسعودٍ ، رَضِى اللَّهُ عنه ،

*"This narration reports the consensus of the Companions on the appointment of Abu Bakr as the caliph, and the matter is as Ibn Mas'ud stated."*

*(Al-Bidayah wal-Nihayah 14/386)*

Ibn Qayyim, after citing the narration, responded to those who used it as evidence:

**الثالث**: أنه لو[٢] صحَّ مرفوعًا، فهو دليلٌ على أن ما أجمع عليه المسلمون ورأوه حسنًا، فهو عند الله حسنٌ، لا ما رآه بعضهم. فهو حجة عليكم.

*"This narration indicates that what the Muslims have agreed upon and considered good is good with Allah, not just what some of them think! It is a proof against you."*

*(Al-Furusiyya 1/238)*

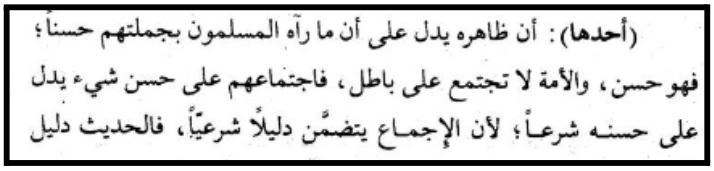
Ibn Qudama in "*Rawdat al-Nazir*" used this hadith as an evidence of Ijma' :

[الأدلة على حجية الإجماع]

وقال: «مَا رَآهُ الْمُسْلِمُونَ حَسَناً فَهُوَ عِنْدَ اللَّهِ حَسَنٌ، وَمَا رأوْهُ قَبِيحاً فَهُوَ عِنْدَ اللَّهِ قَبِيحٌ»[١].

(*Rawdat al-Nazir 1/384)*

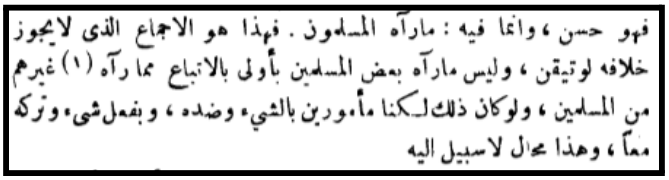
Al-Shatibi said:


(أحدها): أن ظاهره يدل على أن ما رآه المسلمون بجملتهم حسناً؛ فهو حسن، والأمة لا تجتمع على باطل، فاجتماعهم على حسن شيء يدل على حسنه شرعاً؛ لأن الإجماع يتضمَّن دليلاً شرعيّاً، فالحديث دليل

*"Its apparent meaning indicates that what the Muslims as a whole consider good is good, and the ummah does not unite on falsehood. Therefore, their consensus on the goodness of something indicates its legitimacy in Sharia, as consensus entails a Shariah proof."*

*(Al-I'tisam 2/655)*

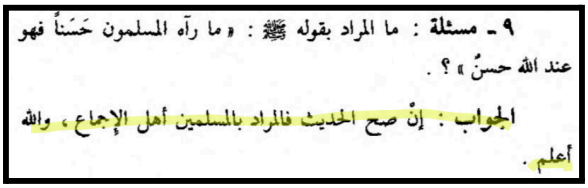
Ibn Hazm said after mentioning the narration of Ibn Mas'ud (may Allah be pleased with him):


فهو حسن، وانما فيه: مارآه المسلمون. فهذا هو الاجماع الذى لايجوز خلافه لوتيقن، وليس مارآه بعض المسلمين بأولى بالاتباع مما رآه (١) غيرهم من المسلمين، ولوكان ذلك لكنا مأمورين بالشيء وضده، وبفعل شيء وتركه معاً، وهذا محال لاسبيل اليه

*"This is the consensus that cannot be contradicted if it is certain. It is not the case that what some Muslims see is more worthy of following than what others see, for if that were the case, we would be commanded to do something and its opposite, and to do something and leave it simultaneously, which is impossible and not achievable."*

*(Al-Ihkam fi Usul al-Ahkam 6/19)*

And Al-Izz ibn Abd al-Salam said :


٩ ـ مسئلة: ما المراد بقوله ﷺ: «ما رآه المسلمون حَسَناً فهو عند الله حسنٌ» ؟.

الجواب: إنْ صح الحديث فالمراد بالمسلمين أهل الإجماع، والله أعلم.

*"If the Hadith from the Messenger of Allah (peace be upon him) is authentic, then the Muslims referred to are those of consensus (Ijma')."*

*(Fatawa Al-Izz ibn Abd al-Salam p. 42)*

Here we say to those who use this narration to argue that there is a good innovation: Can you provide one innovation that all Muslims have agreed upon as good? It is certainly impossible, and there is no such innovation that all Muslims have agreed upon as good, praise be to Allah.

**Third Objection:**

They argue that the term "كل" (every) in the hadith *"Every innovation is a misguidance"* should not be taken absolutely, as demonstrated by Allah's statement: ﴿تُدَمِّرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا﴾ **{It destroyed everything by the command of its Lord} (Al-Ahqaf: 25)**. The wind did not actually destroy "every" thing, which indicates that "كل" is not to be understood in its absolute sense!

**The response:**

The term "كل" (every) in this context is also absolute, as it means that the wind destroyed "every" thing it was commanded to destroy, not "every" thing in existence!

In this regard, commentators have said:

Ibn Jarir said in his Tafsir :

وإنما عَنَى بقوله : ﴿ تُدَمِّرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا ﴾ مما أُرسِلَتْ بهلاكه ؛ لأنها لم تدمِّرْ هودًا ومَن كان آمَن به .

*"And what is meant by the statement:* ﴿تُدَمِّرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا﴾ ***{It destroys everything by the command of its Lord}*** *is everything that was sent for destruction; because it did not destroy Hud and those who believed in him."*

*(Tafsir Al-Tabari 21/158)*

Al-Qurtubi said in his Tafsir :

﴿ تُدَمِّرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا ﴾ أي كل شيء مرت عليه من رجال عاد وأموالها

*"It means everything that it passed over, from the people of 'Ad and their possessions."*

*(Tafsir Al-Qurtubi 16/206)*

Others have also said similarly. Refer to *"Iqtida' al-Sirat al-Mustaqim" (p. 274-275).*
Thus, this objection does not constitute a valid argument whatsoever.

**Fourth Objection:**

Their understanding of the saying of Umar ibn al-Khattab (may Allah be pleased with him):

قَالَ عُمَرُ : نِعْمَ الْبِدْعَةُ هٰذِهِ

*"What a good innovation this is," reported by al-Bukhari.*

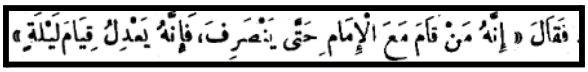
*(Bukhari 2010)*

**Response:**

Firstly: Even if we were to hypothetically accept that this statement implies the approval of innovations (which is not acceptable), it is not permissible to contradict the statement of the Prophet Muhammad (peace be upon him), who said: *"Every innovation is a misguidance,"* with the words of any individual, no matter who they are.

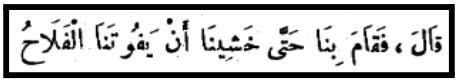
Secondly: Umar ibn al-Khattab (may Allah be pleased with him) made this statement when he gathered people to pray Tarawih behind one Imam. (The Tarawih prayer is not an innovation in Shariah; rather, it is a Sunnah based on the sayings and actions of the Prophet Muhammad (peace be upon him) in congregation. Praying it in congregation is not an innovation but a Sunnah in Shariah. The Prophet Muhammad (peace be upon him) prayed it in congregation during the first few nights of Ramadan, twice, or even three times.

He (peace be upon him) said:


فَقَالَ « إِنَّهُ مَنْ قَامَ مَعَ الإِمَامِ حَتَّى يَنْصَرِفَ، فَإِنَّهُ يَعْدِلُ قِيَامَ لَيْلَةٍ »

*"Whoever prays with the Imam until he finishes, it is as if he has prayed the whole night".*

He also prayed Tarawih until the people feared missing the suhoor :


قَالَ ، فَقَامَ بِنَا حَتَّى خَشِينَا أَنْ يَفُوتَنَا الْفَلاَحُ

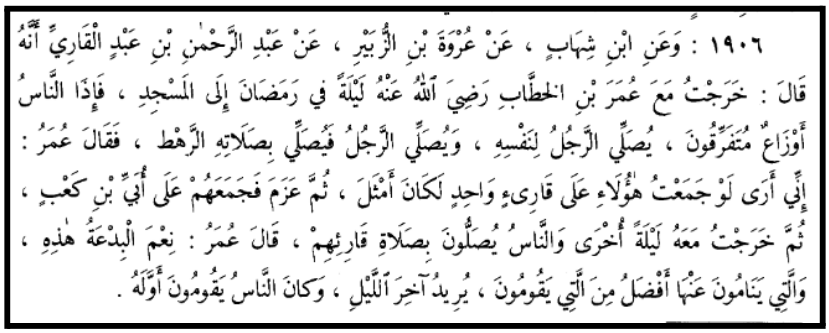
*(Ibn Majah 1327, Graded "Sahih" by Al-Albani in Sahih ibn Majah)*

Based on this hadith, Ahmad and others argue that praying in congregation is better than praying individually. Umar's statement encourages praying Tarawih behind the Imam, which is more established than being a purely voluntary act.

People prayed Tarawih in congregation during his time, and he approved of it, making his approval a Sunnah from him (peace be upon him).

Indeed, the Companions (may Allah be pleased with them) were praying Tarawih during the time of Umar (may Allah be pleased with him) even before he made this statement.

Al-Bukhari, Malik, and others have narrated from Abdur-Rahman ibn Abdul-Qari (may Allah be pleased with him) who said:


١٩٠٦ : وَعَنِ ابْنِ شِهَابٍ ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدٍ الْقَارِيِّ أَنَّهُ قَالَ : خَرَجْتُ مَعَ عُمَرَ بْنِ الخطَّابِ رَضِيَ ٱللَّهُ عَنْهُ لَيْلَةً فِي رَمَضَانَ إِلَى المَسْجِدِ ، فَإِذَا النَّاسُ أَوْزَاعٌ مُتَفَرِّقُونَ ، يُصَلِّي الرَّجُلُ لِنَفْسِهِ ، وَيُصَلِّي الرَّجُلُ فَيُصَلِّي بِصَلَاتِهِ الرَّهْط ، فَقَالَ عُمَرُ : إِنِّي أَرَى لَوْ جَمَعْتُ هٰؤُلَاءِ عَلَى قَارِىءٍ وَاحِدٍ لَكَانَ أَمْثَلَ ، ثُمَّ عَزَمَ فَجَمَعَهُمْ عَلَى أُبَيِّ بْنِ كَعْبٍ ، ثُمَّ خَرَجْتُ مَعَهُ لَيْلَةً أُخْرَى وَالنَّاسُ يُصَلُّونَ بِصَلَاةِ قَارِئِهِمْ ، قَالَ عُمَرُ : نِعْمَ الْبِدْعَةُ هٰذِهِ ، وَالَّتِي يَنَامُونَ عَنْهَا أَفْضَلُ مِنَ الَّتِي يَقُومُونَ ، يُرِيدُ آخِرَ ٱللَّيْلِ ، وَكَانَ النَّاسُ يَقُومُونَ أَوَّلَهُ .

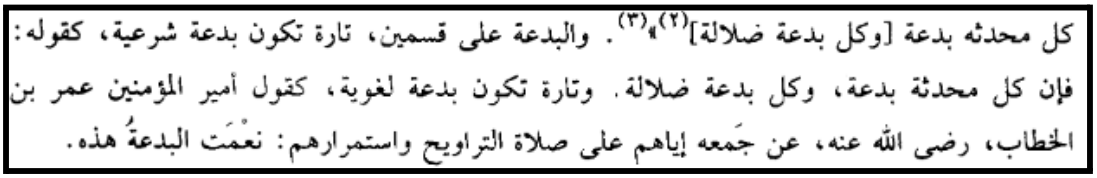
*“I went out with Umar ibn al-Khattab one night in Ramadan to the mosque and found people praying in small groups, with* ***each man praying alone or leading a few others****. Umar said, ‘I think it would be better if we gathered these people behind one reciter.’ He then decided to gather them behind Ubayy ibn Ka'b. The next night, I went out with him again, and people were praying behind their reciter. Umar said: ‘What a good innovation this is.’”*

*(Bukhari 2010)*

Thirdly: When you understand the above, the concept of legislative innovation does not apply to Umar’s action. Instead, he meant by his statement the linguistic innovation. In Shariah, the term ‘innovation’ is only used in a negative sense, whereas in the linguistic sense, any new thing introduced that has no previous example is considered an innovation, whether it is commendable or reprehensible.

And scholars have interpreted Umar’s statement in this context.

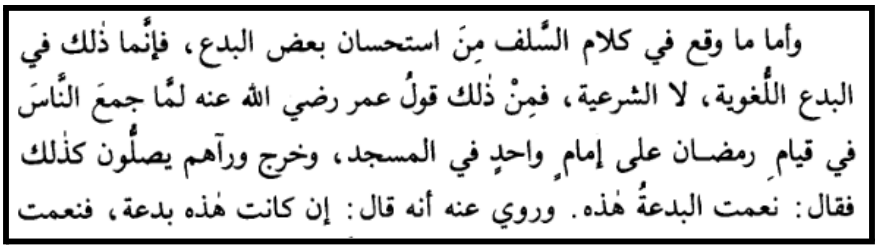
Imam Ibn Kathir (may Allah have mercy on him) explained in his *"Tafsir"* when interpreting the verse: **{Originator of the heavens and the earth} (Al-Baqarah: 117)** :


كل محدثه بدعة [وكل بدعة ضلالة][٢]»[٣]. والبدعة على قسمين، تارة تكون بدعة شرعية، كقوله: فإن كل محدثة بدعة، وكل بدعة ضلالة. وتارة تكون بدعة لغوية، كقول أمير المؤمنين عمر بن الخطاب، رضى الله عنه، عن جَمعه إياهم على صلاة التراويح واستمرارهم: نعْمَت البدعةُ هذه.

*"Innovation is of two types: sometimes it is a legislative innovation, as in the Prophet's saying: 'Every newly invented matter is an innovation, and every innovation is a misguidance.' And sometimes it is a linguistic innovation, as when the Commander of the Faithful, Umar ibn al-Khattab, referred to gathering people for Tarawih prayer and their continuity: 'What a good innovation this is.'"*

*(Tafsir Ibn Kathir 1/398)*

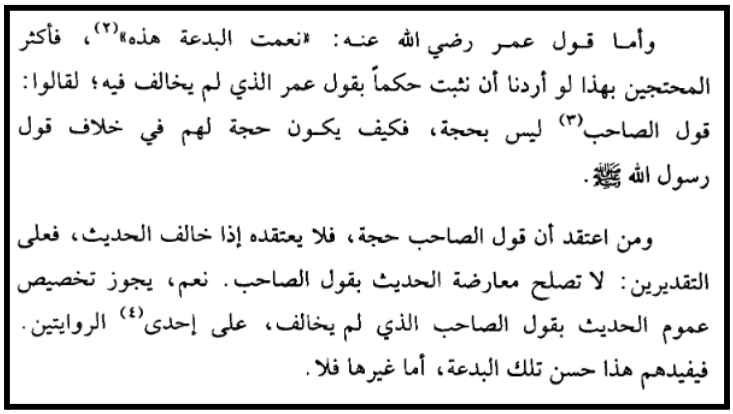
Imam Ibn Rajab said :


وأما ما وقع في كلام السَّلف مِنَ استحسان بعض البدع، فإنَّما ذٰلك في البدع اللُّغوية، لا الشرعية، فمِنْ ذٰلك قولُ عمر رضي الله عنه لمَّا جمعَ النَّاسَ في قيامِ رمضـان على إمامٍ واحدٍ في المسجد، وخرج ورآهم يصلُّون كذٰلك فقال: نعمت البدعةُ هٰذه. وروي عنه أنه قال: إن كانت هٰذه بدعة، فنعمت

*"As for the statements of the Salaf praising some innovations, this refers to linguistic innovations, not legislative ones..."* He then mentioned Umar's statement.

*(Jami Al-Uloom wal-Hikam 2/128)*

Shaykh al-Islam Ibn Taymiyyah in "*Iqtida' al-Sirāt al-Mustaqīm*," states:

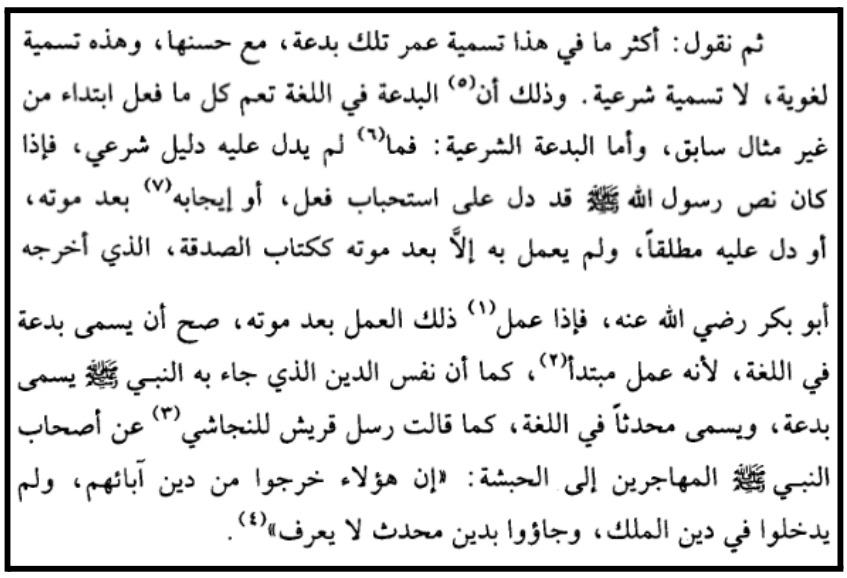


وأما قول عمر رضي الله عنه: «نعمت البدعة هذه»[٢]، فأكثر المحتجين بهذا لو أردنا أن نثبت حكماً بقول عمر الذي لم يخالف فيه؛ لقالوا: قول الصاحب[٣] ليس بحجة، فكيف يكون حجة لهم في خلاف قول رسول الله ﷺ.

ومن اعتقد أن قول الصاحب حجة، فلا يعتقده إذا خالف الحديث، فعلى التقديرين: لا تصلح معارضة الحديث بقول الصاحب. نعم، يجوز تخصيص عموم الحديث بقول الصاحب الذي لم يخالف، على إحدى[٤] الروايتين. فيفيدهم هذا حسن تلك البدعة، أما غيرها فلا.

*As for 'Umar's statement, "What a good innovation this is," those who most frequently use this argument—if we were to seek to establish a ruling based on 'Umar's statement, which he did not oppose— They would say: "The words of a companion are not a proof!" How, then, can it be a proof for them in opposition to the saying of the Prophet (peace be upon him)?*

*And if someone believes that the words of a companion are a proof, they should not accept it if it contradicts a hadith. Thus, in both cases, opposing a hadith with the statement of a companion is not valid. It is permissible to restrict the general meaning of a hadith by the statement of a companion who did not oppose it, according to one of the two opinions, and this would indicate the goodness of that innovation. However, this does not apply to other cases.*



ثم نقول: أكثر ما في هذا تسمية عمر تلك بدعة، مع حسنها، وهذه تسمية لغوية، لا تسمية شرعية. وذلك أن[٥] البدعة في اللغة تعم كل ما فعل ابتداء من غير مثال سابق، وأما البدعة الشرعية: فما[٦] لم يدل عليه دليل شرعي، فإذا كان نص رسول الله ﷺ قد دل على استحباب فعل، أو إيجابه[٧] بعد موته، أو دل عليه مطلقاً، ولم يعمل به إلاَّ بعد موته ككتاب الصدقة، الذي أخرجه أبو بكر رضي الله عنه، فإذا عمل[١] ذلك العمل بعد موته، صح أن يسمى بدعة في اللغة، لأنه عمل مبتدأ[٢]، كما أن نفس الدين الذي جاء به النبي ﷺ يسمى بدعة، ويسمى محدثاً في اللغة، كما قالت رسل قريش للنجاشي[٣] عن أصحاب النبي ﷺ المهاجرين إلى الحبشة: «إن هؤلاء خرجوا من دين آبائهم، ولم يدخلوا في دين الملك، وجاؤوا بدين محدث لا يعرف»[٤].

*Furthermore, 'Umar's description of that act as an "innovation" while acknowledging its goodness is a linguistic term, not a legal one. In language, "innovation" refers to anything done as an inception without a prior example. However, religious innovation refers to what lacks evidence from religious texts.*

*If the Prophet's text indicated the desirability or obligation of an act after his death, or if it was permitted or not done until after his death, like the compilation of the Qur'an which Abu Bakr (may Allah be pleased with him) organized, then such an act can be called an innovation in the linguistic sense, because it is a new action. Similarly, the religion brought by the Prophet (peace be upon him) is referred to as "new" in the language, as the emissaries of Quraysh described the Prophet's companions to the Negus of Habsha, saying: "These have left the religion of their forefathers and have not entered the religion of the king, and they have brought a new religion* (دين محدث) *that is unknown."*

*(Iqtida' al-Sirāt al-Mustaqīm 2/95-96)*

Then, the action indicated by the Qur'an and Sunnah is not considered an innovation in Sharia, even if it is termed an innovation in linguistic terms.
It is known that the Prophet (peace be upon him) said, "Every innovation is misguidance," but this does not refer to every new action in general; rather, it refers to actions that were not legislated by him (peace be upon him). Indeed, the religion of Islam, and every religion brought by the prophets, involves new actions in a linguistic sense.
I previously explained that the Prophet (peace be upon him) prayed with his companions during Ramadan for three nights, and then he feared that it might be made obligatory upon them, so he abandoned it. When 'Umar (may Allah be pleased with him) came, he gathered them behind a single reciter and illuminated the mosque, thus creating a practice—gathering them in the mosque behind one imam and lighting the mosque—that they had not done before. This was termed an innovation linguistically, but it was not a religious innovation because the Sunnah implied that it was a good action, had there been no fear of it becoming obligatory. Since the fear of it becoming obligatory ceased with the Prophet's ﷺ death, there is no longer any opposition.

**Fifth Objection:**

Their Understanding of Allah's Saying: **{And monasticism they invented for themselves. We did not prescribe it for them except seeking the approval of Allah. But they did not observe it with due observance. So We gave those who believed among them their reward. But many of them are defiantly disobedient.} (Surah Al-Hadid: 27)**.

**Response:**

This verse does not serve as evidence for the approval of innovations in all possible interpretations.

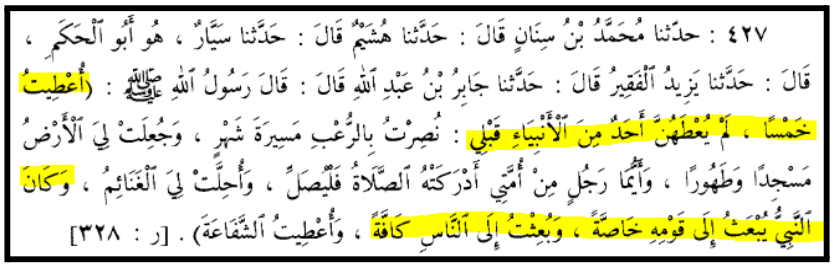
If the phrase **"except seeking the approval of Allah"** refers to **"they invented for themselves,"** as they claim, then it means that Allah did not prescribe it for them; however, they invented it with the intention of seeking more closeness to Allah. This is condemned because Allah did not obligate it upon them, and it is further reprehensible that they, having invented it, did not observe it properly and fell short in what they imposed upon themselves. This constitutes a double condemnation.

If it refers to the statement **"We did not prescribe it for them,"** it implies that they imposed it upon themselves, so Allah decreed it upon them, meaning it became a prescribed religion from the Wise Ruler. This would be a form of ratification, similar to what occurred in our religion. The Prophet (peace be upon him) approved of sayings and actions of his companions that were not previously prescribed, and by his approval, they became a way to worship Allah. There are many examples of this in the Sunnah.

However, after the death of the Prophet (peace be upon him), the Shariah no longer needs additions because Allah has perfected it. The Prophet (peace be upon him) did not leave any action that brings us closer to Paradise except that He commanded us to do it, nor did He leave any action that leads to Hell except that He forbade us from it.

In summary, this verse is part of the previous scriptures, and it is generally agreed in the principles of jurisprudence that it is not a Shariah for us.

This is supported by many evidences, including the saying of the Prophet (peace be upon him):


٤٢٧ : حدّثنا مُحَمَّدُ بْنُ سِنَانٍ قَالَ : حَدَّثنا هُشَيْمٌ قَالَ : حَدَّثنا سَيَّارٌ ، هُو أَبُو ٱلْحَكَمِ ، قَالَ : حَدَّثنا يَزِيدُ ٱلْفَقِيرُ قَالَ : حَدَّثنا جَابِرُ بْنُ عَبْدِ ٱللهِ قَالَ : قَالَ رَسُولُ ٱللهِ ﷺ : (أُعْطِيتُ خَمْسًا ، لَمْ يُعْطَهُنَّ أَحَدٌ مِنَ ٱلْأَنْبِيَاءِ قَبْلِي : نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ ، وَجُعِلَتْ لِيَ ٱلْأَرْضُ مَسْجِدًا وَطَهُورًا ، وَأَيُّمَا رَجُلٍ مِنْ أُمَّتِي أَدْرَكَتْهُ ٱلصَّلَاةُ فَلْيُصَلِّ ، وَأُحِلَّتْ لِيَ ٱلْغَنَائِمُ ، وَكَانَ ٱلنَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً ، وَبُعِثْتُ إِلَى ٱلنَّاسِ كَافَّةً ، وَأُعْطِيتُ ٱلشَّفَاعَةَ) . [ر : ٣٢٨]

*"I have been given five things that were not given to any prophet before me..." and among them: "The Prophet was sent to his people specifically, while I have been sent to all of humanity in general".*

*(Bukhari 438)*

Even if it is accepted that the Shariah of the previous nations is also our Shariah, it is conditional upon two things:

1. There must be reliable evidence that this was a Shariah accepted by Allah.
2. There must be no conflict with our Shariah.

Thus, the verse does not serve as evidence for the proponents of innovations, as Islam has made it clear that every innovation is misguidance, and every misguidance leads to Hell.

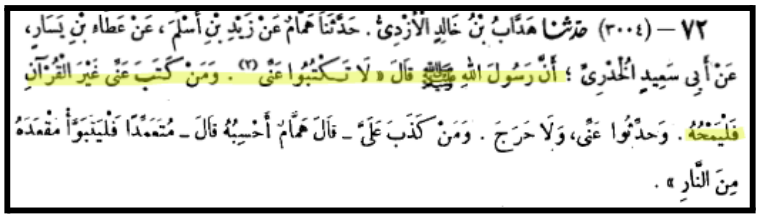
**Sixth Objection:**

Their argument on the basis of Compilation of the Qur'an After the Death of the Prophet (peace be upon him).

**Response:**

First: During the time of the Prophet (peace be upon him), the Qur'an was written on various materials such as leaves and bones, as indicated by the verse: **{He recites purified scriptures} [Al-Bayyina: 2]**.

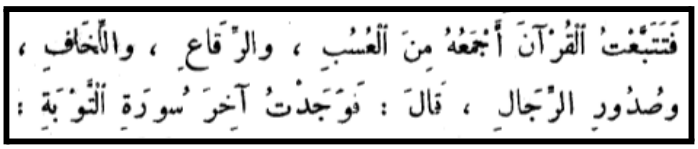
The Prophet (peace be upon him) also said:


٧٢ — (٣٠٠٤) حدثنا هدّابُ بْنُ خالِدٍ الأزْدِيُّ . حدّثنا هَمّامٌ عَنْ زَيْدِ بْنِ أَسْلَمَ ، عَنْ عَطاءِ بْنِ يَسارٍ ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ ؛ أَنَّ رَسُولَ اللهِ ﷺ قالَ « لا تَكْتُبُوا عَنِّي (١) . وَمَنْ كَتَبَ عَنِّي غَيْرَ القُرْآنِ فَلْيَمْحُهُ . وَحدِّثُوا عَنِّي، وَلا حَرَجَ . وَمَنْ كَذَبَ عَلَيَّ ـ قالَ هَمّامٌ أَحْسِبُهُ قالَ ـ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النّارِ » .

*"Do not write anything from me except the Qur'an. Whoever writes anything other than the Qur'an should erase it"*

*(reported by Muslim 3004)*

However, these writings were scattered, as evidenced by Zaid ibn Thabit's account in the hadith reported by Bukhari:


فَتَتَبَّعْتُ الْقُرْآنَ أَجْمَعُهُ مِنَ الْعُسُبِ ، وَالرِّقَاعِ ، وَالْأَكْتَافِ ، وَصُدُورِ الرِّجَالِ ، قَالَ : فَوَجَدْتُ آخِرَ سُورَةِ التَّوْبَةِ :

*"I searched for the Qur'an and gathered it from the leaves, the pieces of leather, and the memories of men."*

*(Bukhari 7191)*

Second: The compilation of the Qur'an was not initiated by the companions on their own accord; it was a fulfillment of Allah's promise to preserve it, as He promised to collect and safeguard it: **{Indeed, upon Us is its collection and its recitation} [Al-Qiyama: 17]**. By combining the two verses, we find a fundamental principle: the one who ordained the end (preservation) did not neglect the means. Just as Allah ordained the preservation of the Qur'an, He also made its compilation a means to achieve this end. During the Prophet's life, the Qur'an was written on various materials and memorized, but when the companions saw many of the reciters were killed in the battle of Yamama, they resorted to collecting the written fragments. This was a sign from Allah to accomplish the compilation and preservation of the Qur'an.

Third: The agreement of the companions on the compilation of the Qur'an constitutes consensus (ijma') and is undeniably valid, as the companions would not agree on error.

The Prophet (peace be upon him) said:

*"My community will never agree on error"*

*(Tirmidhi)*

Fourth: What the companions did was a necessary measure to preserve the essential matter or to prevent harm from discrepancies in the Qur'an. The first is based on the principle of "What is necessary to achieve an obligation is itself obligatory," and the second is based on the principle of "Preventing harm and closing avenues to it." These are foundational principles derived from the Qur'an and Sunnah.

If it is asked why the Prophet (peace be upon him) did not do this himself, the answer is that there was a hindrance: the Qur'an was still being revealed throughout his life, and parts of it could be abrogated by Allah. Once this hindrance was removed, the companions undertook the task by consensus.

**Seventh Objection:**

Some argue that the Prophet's saying, *"Whoever introduces into this matter of ours something that does not belong to it will have it rejected" (Sahih Muslim),* specifies the hadith *"Every innovation is misguidance" (Sunan Abu Dawood)*. They argue that if every innovation was indeed misguidance without exception, the hadith would have stated, "Whoever introduces into this matter of ours something, it will be rejected!" However, since the hadith says, "Whoever introduces into this matter of ours something that does not belong to it will have it rejected," it implies that there are two types of innovations: one that is not part of the religion—meaning it contradicts its principles and proofs and is therefore rejected, which is the innovation that is misguidance—and another that is part of the religion, as it has a basis and supporting evidence, and is thus accepted, which is the good innovation (sunnah hasanah).

**Response:**

It is well-established in the principles of knowledge that the narrations of the prophetic hadiths clarify and explain each other. The narration "*Whoever introduces into this matter of ours something that does not belong to it will have it rejected*" can be clarified and the confusion surrounding it can be removed as follows:

Firstly: The other narration of the same hadith, which is: *"Whoever performs an action not in accordance with our command will have it rejected*." This provides a clear explanation of the original narration and reveals the nature of the rejected innovation. It indicates that any action not in accordance with the commands of the religion—including its manner, form, and specifics if not prescribed by the Prophet (peace be upon him)—is to be rejected. The phrase *"not in accordance with our command"* functions as an adjective describing "action," meaning that the defining feature of an innovation is that it lacks the command of the Prophet (peace be upon him).

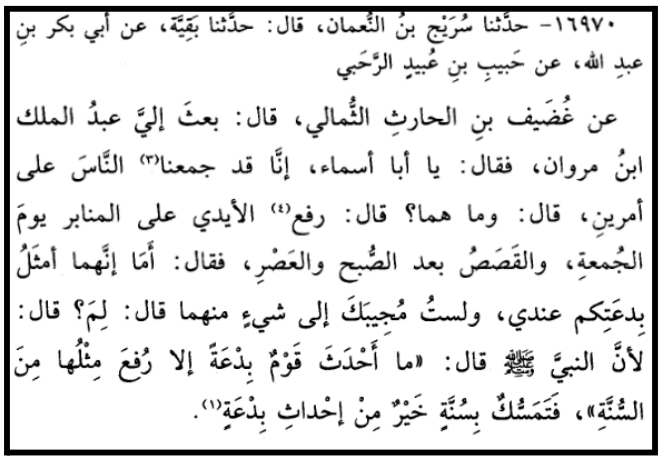
Secondly: The application and understanding of this hadith by the early Muslims—those whose opinions are highly esteemed—was not in the contentious manner suggested but rather aligned with the principles of language and rules of reasoning.

In many reports from them—may Allah have mercy on them—they are seen to criticize actions that, while having a legitimate origin, are innovative in their manner or form, labeling them as innovations.

Thus, it becomes clear that the proper understanding of the hadith is based on these explanations and reports, showing that an innovation is rejected if it lacks the foundation of religious command, encompassing details of manner and form.

**Eighth Objection:**

They cite what was reported from Dhuwaiy ibn al-Harith (may Allah be pleased with him), who said:



١٦٩٧٠- حدَّثنا سُرَيْج بنُ النُّعمان، قال: حدَّثنا بَقِيَّة، عن أبي بكر بنِ عبدِ الله، عن حَبيبِ بنِ عُبيدٍ الرَّحَبي

عن غُضَيف بنِ الحارثِ الثُّمالي، قال: بعثَ إليَّ عبدُ الملك ابنُ مروان، فقال: يا أبا أسماء، إنَّا قد جمعنا[٣] النَّاسَ على أمرين، قال: وما هما؟ قال: رفع[٤] الأيدي على المنابر يومَ الجُمعةِ، والقَصَصُ بعد الصُّبح والعَصْرِ، فقال: أمَا إنَّهما أمثَلُ بدعَتِكم عندي، ولستُ مُجيبَكَ إلى شيءٍ منهما قال: لِمَ؟ قال: لأنَّ النبيَّ ﷺ قال: «ما أَحْدَثَ قَوْمٌ بِدْعَةً إلا رُفِعَ مِثْلُها مِنَ السُّنَّةِ»، فَتَمَسُّكٌ بِسُنَّةٍ خَيْرٌ مِنْ إحْداثِ بِدْعَةٍ[١].

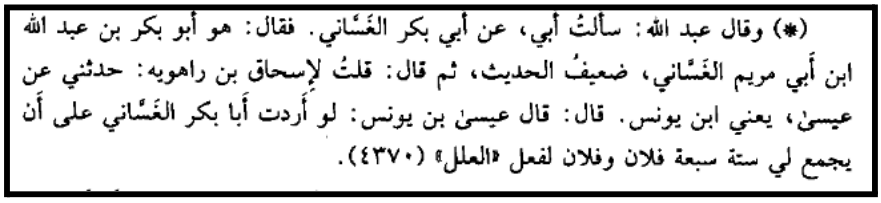
*"Abd al-Malik ibn Marwan sent for me and said: 'O Abu Asma', we have gathered the people on two matters.' I asked, 'What are they?' He replied: 'Raising the hands on the pulpits on Fridays, and delivering sermons after the morning and afternoon prayers.' I said: 'Indeed, both of these are the best of your innovations , and I will not comply with any of them.' I asked, 'Why?' He said: 'Because the Prophet ﷺ said: "No people introduce an innovation except that a similar amount is removed from the Sunnah." So, adhering to the Sunnah is better than introducing an innovation."*

*(Musnad Ahmad 16970)*

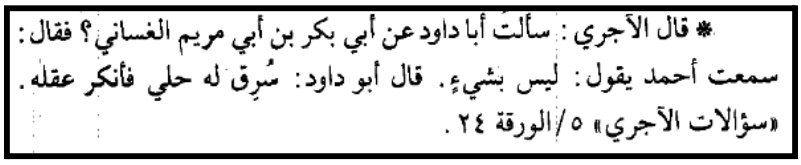
**Response**

First: This narration is weak and does not hold up, because it includes Abu Bakr ibn Abdullah ibn Abi Maryam al-Ghassani, who is considered weak. He was criticized by several scholars including:

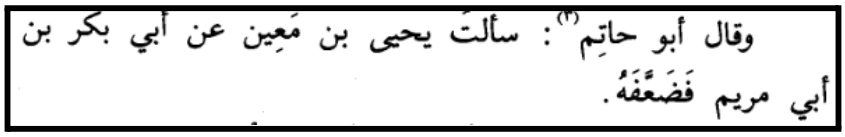
Ahmad ibn Hanbal:


(*) وقال عبد الله: سألتُ أبي، عن أبي بكر الغَسَّاني. فقال: هو أبو بكر بن عبد الله ابن أبي مريم الغَسَّاني، ضعيفُ الحديث، ثم قال: قلتُ لإسحاق بن راهويه: حدثني عن عيسىٰ، يعني ابن يونس. قال: قال عيسىٰ بن يونس: لو أردت أبا بكر الغَسَّاني على أن يجمع لي ستة سبعة فلان وفلان لفعل «العلل» (٤٣٧٠).

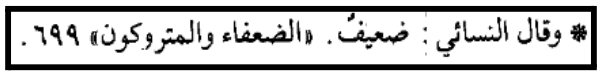
Abu Dawood:


* قال الآجري: سألتَ أبا داود عن أبي بكر بن أبي مريم الغساني؟ فقال: سمعت أحمد يقول: ليس بشيءٍ. قال أبو داود: سُرِق له حلي فأنكر عقله. «سؤالات الآجري» ٥/الورقة ٢٤.

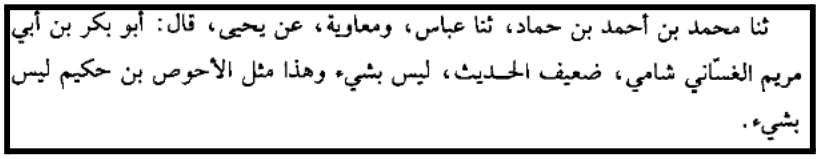
Abu Hatim:


وقال أبو حاتِم(٣): سألتَ يحيى بن مَعِين عن أبي بكر بن أبي مريم فَضَعَّفَهُ.

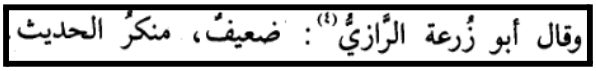
Nasa'i:


* وقال النسائي: ضعيفٌ. «الضعفاء والمتروكون» ٦٩٩.

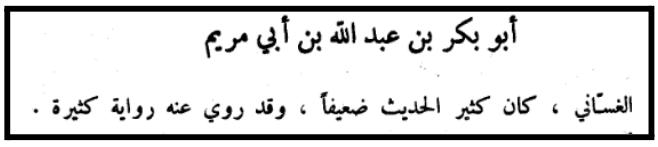
Yahya Ibn Ma'een:


ثنا محمد بن أحمد بن حماد، ثنا عباس، ومعاوية، عن يحيى، قال: أبو بكر بن أبي مريم الغسّاني شامي، ضعيف الحـديث، ليس بشيء وهذا مثل الأحوص بن حكيم ليس بشيء.

Abu Zur'ah:

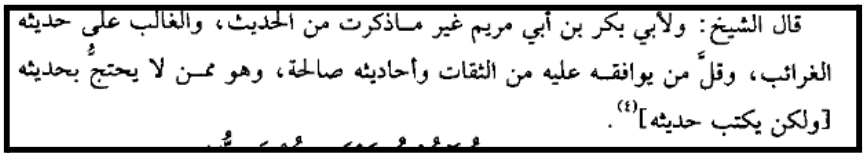

وقال أبو زُرعة الرَّازيُّ(٤): ضعيفٌ، منكرُ الحديث

Ibn Sa'd:

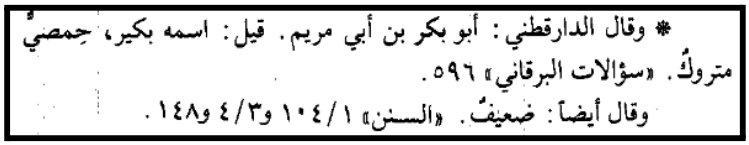

أبو بكر بن عبد الله بن أبي مريم

الغسّاني، كان كثير الحديث ضعيفاً، وقد روي عنه رواية كثيرة.

Ibn Adi:


قال الشيخ: ولأبي بكر بن أبي مريم غير مـاذكرت من الحديث، والغالب على حديثه الغرائب، وقلّ من يوافقـه عليه من الثقات وأحاديثه صالحة، وهو ممـن لا يحتجُّ بحديثه [ولكن يكتب حديثه][٤].

and al-Daraqutni:


* وقال الدارقطني: أبو بكر بن أبي مريم. قيل: اسمه بكير، حِمصيٌّ متروكٌ. «سؤالات البرقاني» ٥٩٦.
وقال أيضاً: ضعيفٌ. «السنن» ١/١٠٤ و٣/٤ و١٤٨.

You can refer to his biography in sources such as *"Tahdhib al-Tahdhib" (12/28-29)*, *"Taqreeb al-Tahdhib" (2/398)*, *"Mizan al-I'tidal" (4/498)*, and *"Siyar A'lam al-Nubala" (7/64)*.

Second: Even if this narration were sahih, it is important to note that the words of the Prophet (peace be upon him) cannot be contradicted by the statements of anyone, regardless of their status.

Third: In this hadith itself, Ghudhayf ibn al-Harith rejected these innovations and did not accept them, even if they were seen as good by others. This indicates that he did not believe in adopting innovations.

Fourth: The term *"the best of your innovations"* is relative, meaning it is less harmful and less contrary compared to other innovations. It does not imply that it is acceptable or preferable.

Fifth: Ghudhayf ibn al-Harith, assuming the narration and the hadith are correct, used the hadith *"No people introduce an innovation except that a similar amount is removed from the Sunnah"* as a basis for rejecting these innovations. If these innovations were good, then something similar would not be removed from the Sunnah, because removing something from the Sunnah is a form of punishment, and good things are not punished.

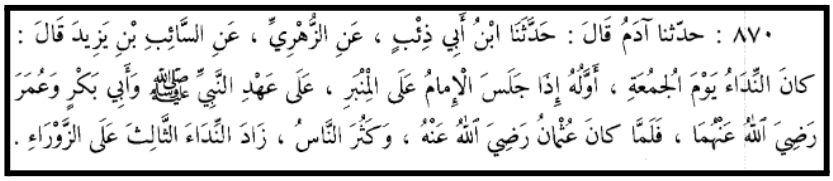
**Ninth Objection:**

The Addition of the First Adhan on Friday by Uthman ibn Affan

**Response:**

Uthman ibn Affan implemented this addition for a practical benefit. As the population increased and people's homes became more distant from the mosque, he saw that this additional adhan was useful due to the expanded area and the growing number of people. It served as a reminder for them to prepare for the Friday prayers.

This is supported by what is mentioned in *"Sahih al-Bukhari"* from al-Saib ibn Yazid, who said:

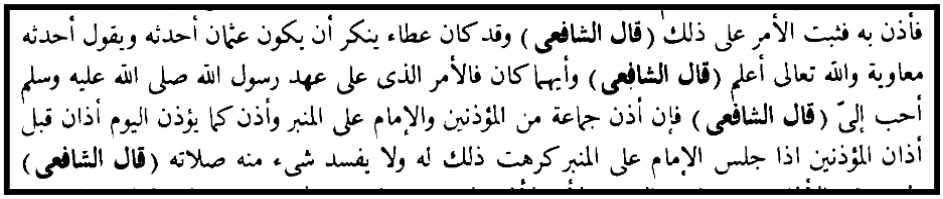

٨٧٠ : حدّثنا آدَمُ قَالَ : حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ ، عَنِ الزُّهْرِيِّ ، عَنِ السَّائِبِ بْنِ يَزِيدَ قَالَ :
كانَ النِّدَاءُ يَوْمَ الْجُمُعَةِ ، أَوَّلُهُ إِذَا جَلَسَ الْإِمامُ عَلَى الْمِنْبَرِ ، عَلَى عَهْدِ النَّبِيِّ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ
رَضِيَ اللَّهُ عَنْهُمَا ، فَلَمَّا كانَ عُثْمانُ رَضِيَ اللَّهُ عَنْهُ ، وَكَثُرَ النَّاسُ ، زَادَ النِّدَاءَ الثَّالِثَ عَلَى الزَّوْرَاءِ .

*"The call to prayer on Friday used to occur when the Imam sat on the pulpit during the time of the Prophet ﷺ, Abu Bakr, and Umar. When Uthman became the caliph and the number of people increased, he added the third call to prayer at the outskirts of the city."*

*(Bukhari 912)*

Anyone who disregards this reason and insists on adhering to the practice of Uthman bin Affan (May Allah be pleased with him) without consideration of that reason, will not be truly following his example. Rather, they are opposing him because they have not taken into account the reason that, had it not existed, Uthman would not have added to the practice of the Prophet Muhammad (peace be upon him) and the practice of the two preceding caliphs.

For this reason, Imam al-Shafi'i said in his book “Al-Umm” :

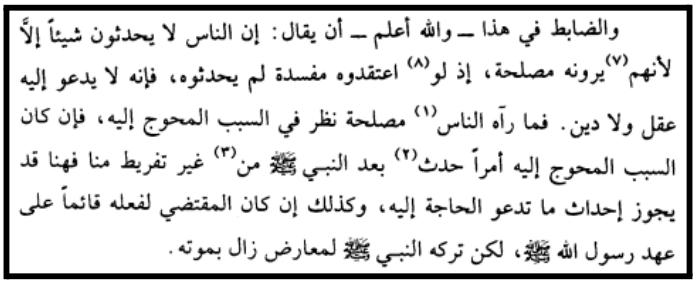

فأذن به فثبت الأمر على ذلك (**قال الشافعي**) وقد كان عطاء ينكر أن يكون عثمان أحدثه ويقول أحدثه معاوية والله تعالى أعلم (**قال الشافعي**) وأيهما كان فالأمر الذى على عهد رسول الله صلى الله عليه وسلم أحب إليّ (**قال الشافعي**) فإن أذن جماعة من المؤذنين والإمام على المنبر وأذن كما يؤذن اليوم أذان قبل أذان المؤذنين اذا جلس الإمام على المنبر كرهت ذلك له ولا يفسد شيء منه صلاته (**قال الشافعي**)

*“Ataa’ used to deny that Uthman introduced this practice, and he would say: It was introduced by Muawiya (may Allah be pleased with him). Whichever is the case, I prefer the practice that was present during the time of the Prophet Muhammad (peace be upon him). If a group of muezzins were to give the call to prayer, and the Imam were to call as they do today with an additional call before the muezzins' calls when the Imam is on the pulpit, I would dislike that for him, but it does not invalidate his prayer.”*

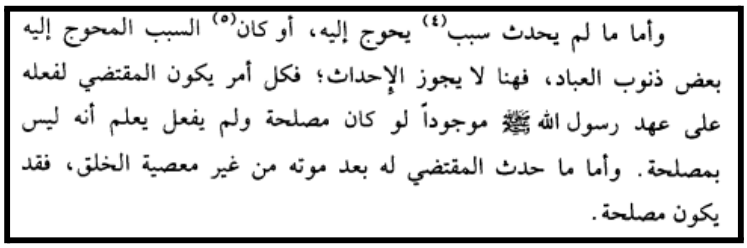
*(Al-Umm 1/224)*

The actions of Uthman (may Allah be pleased with him) are considered an example of "mursala interest" (المصلحة المرسَلة). In Islamic jurisprudence, "mursala interest" refers to benefits or interests that align with the purposes and goals of Sharia (Islamic law) but are not explicitly supported or rejected by specific textual evidence from the Sharia. The purpose of considering these interests is to achieve a benefit or prevent harm for people.
The term "mursala" means "sent" or "released," indicating that there is no specific text in Sharia that confirms or contradicts it; it is thus "released" without being bound to a specific ruling.

The distinguishing criterion between "mursala interest" and newly introduced innovations (bid'ah) is explained by Sheikh al-Islam Ibn Taymiyyah in his work *"Iqtida' al-Sirat al-Mustaqim"*. He states:


والضابط في هذا ــ والله أعلم ــ أن يقال: إن الناس لا يحدثون شيئاً إلاَّ لأنهم[٧] يرونه مصلحة، إذ لو[٨] اعتقدوه مفسدة لم يحدثوه، فإنه لا يدعو إليه عقل ولا دين. فما رآه الناس[١] مصلحة نظر في السبب المحوج إليه، فإن كان السبب المحوج إليه أمراً حدث[٢] بعد النبي ﷺ من[٣] غير تفريط منا فهنا قد يجوز إحداث ما تدعو الحاجة إليه، وكذلك إن كان المقتضي لفعله قائماً على عهد رسول الله ﷺ، لكن تركه النبي ﷺ لمعارض زال بموته.

*"The criterion for this, as Allah knows best, is that people do not introduce something unless they consider it beneficial. If they believed it to be harmful, they would not introduce it, as neither reason nor religion would endorse it. Thus, what people view as beneficial should be examined based on the reason necessitating it. If the cause arose after the Prophet's time but not due to negligence, then introducing what is needed might be permissible. Similarly, if the reason for an action existed during the Prophet's time but was not acted upon due to an obstacle that was removed after his death, it might be considered beneficial.*



وأما ما لم يحدث سبب[٤] يحوج إليه، أو كان[٥] السبب المحوج إليه بعض ذنوب العباد، فهنا لا يجوز الإحداث؛ فكل أمر يكون المقتضي لفعله على عهد رسول الله ﷺ موجوداً لو كان مصلحة ولم يفعل يعلم أنه ليس بمصلحة. وأما ما حدث المقتضي له بعد موته من غير معصية الخلق، فقد يكون مصلحة.

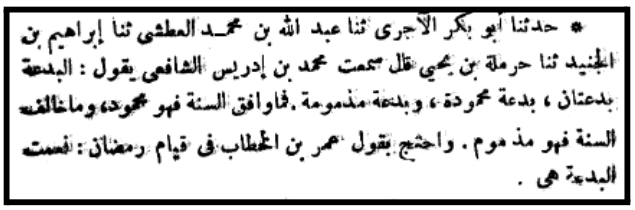
*However, if there is no reason necessitating it, or if the reason is related to sins committed by people, then introducing it is not permissible. Any matter for which the reason existed during the Prophet's time and was not acted upon is understood as not being beneficial. Conversely, if the reason arose after the Prophet's death without involving disobedience to Allah, it might be considered beneficial."*

*(Iqtida' SiratAl-Mustaqim 2/100-101)*

In summary: the result of "preference based on public interest (Mursala interest)" pertains to preserving a fundamental need or alleviating a necessary hardship in religion.
While Innovations (bid'ah) - according to those who advocate for them - are not necessarily like this with certainty. This is because an innovator performs innovations with the intention of increasing closeness to Allah, even if there is no need to introduce that act.

**Tenth Objection:**

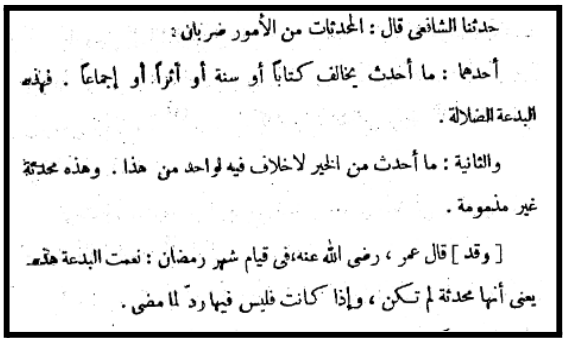
They quote what Imam al-Shafi'i said:


* حدثنا أبو بكر الآجرى ثنا عبد الله بن محمد المطشى ثنا إبراهيم بن الجنيد ثنا حرملة بن يحيى قال سمعت محمد بن إدريس الشافعى يقول : البدعة بدعتان ، بدعة محمودة ، وبدعة مذمومة . فما وافق السنة فهو محمود ، وما خالف السنة فهو مذموم . واحتج بقول عمر بن الخطاب فى قيام رمضان : نعمت البدعة هى .

*"Innovation is of two types: praiseworthy innovation and blameworthy innovation. What agrees with the Sunnah is praiseworthy, and what contradicts the Sunnah is blameworthy."* He supported this with the statement of Umar ibn al-Khattab (may Allah be pleased with him) regarding the Taraweeh prayer: *"What a good innovation this is."*

*(Hilyat al-Awliya 9/113).*

And his statement:


حدثنا الشافعى قال : المحدثات من الأمور ضربان :

أحدهما : ما أحدث يخالف كتاباً أو سنة أو أثراً أو إجماعاً . فهذه البدعة الضلالة .

والثانية : ما أحدث من الخير لاخلاف فيه لواحد من هذا . وهذه محدثة غير مذمومة .

[ وقد ] قال عمر ، رضى الله عنه فى قيام شهر رمضان : نعمت البدعة هذه يعنى أنها محدثة لم تكن ، وإذا كانت فليس فيها رد لما مضى .

*"New things are of two types: what is introduced that contradicts the Book, the Sunnah, an authentic report, or consensus, then that is a heretical innovation. What is introduced of good that does not contradict any of these, then that is a new practice not blameworthy.*
*Umar said about Taraweeh: "What a good innovation this is." This means that it is something newly introduced which did not exist before, but it does not oppose what came before it."*

(Manaqib al-Shafi'i 1/469)

Sheikh Salim al-Hilali, in his work *"Al-Bid'ah wa Atharuha al-Sayyi' fi al-Ummah"* , responds to those who use Imam al-Shafi'i's statement as evidence and questions the authenticity of the statement :

"Firstly, regarding what Abu Nu'aym reported in *'Hilyat al-Awliya' (9/113)*, it includes the narrator Abdullah ibn Muhammad al-'Atashi, whom al-Khatib al-Baghdadi mentioned in his *'Tarikh'* and al-Sam'ani in *'Al-Ansab'*, but neither of them provided any criticism or praise of him. As for what al-Bayhaqi reported, it includes the narrator Muhammad ibn Musa al-Fadl, of whom I found no biographical information."

Even if we consider it authentic, upon reflection on al-Shafi'i's words, it is evident that he intended by 'praiseworthy innovation' the linguistic meaning of 'innovation', which is clear from al-Shafi'i's use of Umar ibn al-Khattab's statement. Thus, al-Shafi'i's statement should be understood in the same manner as Umar's intention—linguistic innovation rather than religious innovation, as the latter is all misguidance because it contradicts the Book, the Sunnah, consensus, and authentic reports.

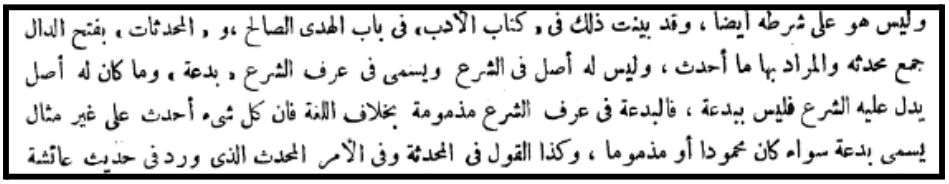
Ibn Rajab al-Ḥanbali said:

ومراد الشافعي رحمه الله ما ذكرناه مِنْ قبلُ: أنَّ البدعة المذمومة ما ليس لها أصل من الشريعة يُرجع إليه، وهي البدعةُ في إطلاق الشرع، وأما البدعة المحمودة فما وافق السنة، يعني: ما كان لها أصلٌ مِنَ السنة يُرجع إليه، وإنما هي بدعةٌ لغةً لا شرعاً، لموافقتها السنة.

*"The meaning of Ash-Shafi'i (raḥimahullah) is as we have mentioned previously; that the foundation for the blameworthy bid'ah is that which does not have a basis in the Shari'ah that can be referred to – and this is a bid'ah in the convention of the Shari'ah. As for the praiseworthy bid'ah then that is what agrees with the Sunnah – meaning that is has a basis in the Sunnah that can be referred to, and this is a bid'ah in its linguistic meaning not in its Shari'ah meaning due to its conforming with the Sunnah".*

*(Jaami`ul-'Uloomi wal-Ḥikam 2/131)*

Ibn Ḥajr said;

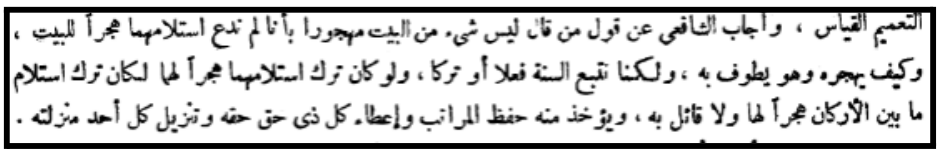

وليس هو على شرطه أيضا ، وقد بينت ذلك فى « كتاب الأدب » فى باب الهدى الصالح ، و « المحدثات » بفتح الدال جمع محدثة والمراد بها ما أحدث ، وليس له أصل فى الشرع ويسمى فى عرف الشرع « بدعة » وما كان له أصل يدل عليه الشرع فليس ببدعة ، فالبدعة فى عرف الشرع مذمومة بخلاف اللغة فان كل شىء أحدث على غير مثال يسمى بدعة سواء كان محمودا أو مذموما ، وكذا القول فى المحدثة وفى الأمر المحدث الذى ورد فى حديث عائشة

*“Innovations (with an open 'dāl' – "dāl" as in "door") are the plural of "muhdatha" (which means "newly introduced"), and they refer to what has been newly introduced without having any basis in the Sharia. In the terminology of Islamic Shari'ah, such innovations are called "bid'ah". Conversely, what has a basis that the Sharia indicates is not considered an innovation. Therefore, in the terminology of Islamic shari'ah, an innovation is blameworthy, unlike in the linguistic sense where anything newly introduced without a prior example is called an innovation, whether it is praiseworthy or blameworthy.*

*(Fatḥ ul-Baari 11/303)*

What we find from Imam Al-Shafi'i indicates that he was very strict regarding even the slightest of newly introduced matters in deen,

For example what Ibn Hajr quoted from Imam Al-Shafi'i about the hadith in which Mu'awiyah (may Allah be pleased with him) was touching all the corners of the Ka'bah and Ibn Abbas (may Allah be pleased with him) advised him to not touch all the four corners because the Prophet (peace be upon him) did not, so Mu'awiyah (may Allah be pleased with him) responded : *“Nothing of the Ka'bah should be abandoned”,* Regarding this statement, Imam Al-Shafi'i responded:


التعميم القياس ، وأجاب الشافعي عن قول من قال ليس شيء من البيت مهجورا بأنا لم ندع استلامهما هجراً للبيت ، وكيف يهجره وهو يطوف به ، ولكنا نتبع السنة فعلا أو تركا ، ولو كان ترك استلامهما هجراً لها لكان ترك استلام ما بين الأركان هجراً لها ولا قائل به ، ويؤخذ منه حفظ المراتب وإعطاء كل ذى حق حقه وتنزيل كل أحد منزلته .

*"Al-Shafi'i responded to the claim of one who said that "nothing of the Kaaba is abandoned" by stating that we did not consider neglecting the kissing of the two corners (of the Kaaba) as abandoning the house. How can it be abandoned when we are still performing the Tawaf around it?* ***Instead, we follow the Sunnah, whether in performing or abandoning.*** *If leaving the kissing of these corners were considered abandonment, then leaving the kissing of what is between the corners would also be considered abandonment, and no one holds this view.*

*(Fath al-Bari 3/474-475)*

Another example is what we have previously quoted from Imam Al-Shafi'i and his view regarding the second call to prayer started by Uthman (may Allah be pleased with him) on page 77 of this book that he prefered the way what was at the time of Prophet (peace be upon him). Even when the extra call to prayer started by Uthman (may Allah be pleased with him) comes under the heading of "Mas'ala mursalah" (necessity based on interest of the people) as we have previously discussed, still Imam Al-Shafi'i did not prefer it.

**Eleventh Objection:**

Some scholars have divided innovation (bid'ah) into five categories:

1. Obligatory (Wajib) - Such as responding to people of deviation, learning religious sciences, and compiling books on these topics.
2. Recommended (Mandub) - Such as establishing ties and schools, making the call to prayer on minarets, and creating goodness not practiced in the early period of Islam.
3. Disliked (Makruh) - Such as decorating mosques.
4. Permissible (Mubah) - Such as expanding in food and drink.
5. Forbidden (Haram) - This refers to innovations that contradict the Sunnah and are not supported by evidences of Shariah, nor do they serve a legitimate religious purpose.

**Response:**

First: Regarding the division of innovations (bid'ah) into five categories, the answer is: The Prophet Muhammad (peace be upon him) said, "*Every innovation is a misguidance.*" This hadith is general and has not been subjected to exceptions, as previously explained.

Second: Imam al-Shatibi said in "al-I'tisam" about this division:

* أن هذا التقسيم أمر مخترع، لا يدل عليه دليل شرعيٌّ، بل هو في نفسه متدافع؛ لأنَّ من حقيقة البدعة أن لا يدلَّ عليها دليل شرعيٌّ؛ لا من نصوص الشرع، ولا من قواعده

ـ إذ لو كان هنالك ما يدلُّ من الشرع على وجوب أو ندب أو إباحة؛ لما كان ثمَّ بدعة، ولكان العمل داخلاً في عموم الأعمال المأمور بها أو المخيَّر فيها، فالجمع بين [كون] تلك الأشياء بدعاً وبين كون الأدلة تدلُّ على وجوبها أو ندبها أو إباحتها جمع بين متنافيين.

ـ أما المكروه منها والمحرم؛ فمسلَّم من جهة كونها بدعاً لا من جهة أخرى، إذ لو دلَّ دليل على منع أمر ما أو كراهته؛ لم يُثْبِت بذلك كونه بدعة؛ لإمكان أن يكون معصية؛ كالقتل والسرقة وشرب الخمر ونحوها، فلا بدعة يتصور فيها ذلك التقسيم البتة، إلا الكراهية والتحريم حسبما يذكر في بابه.

*"This division is an invented matter and lacks any legitimate evidence. In fact, it is inherently contradictory because the essence of innovation is that it is not supported by any Shariah evidence, neither from the texts of the Shariah nor from its principles. If there were evidence from the Shariah indicating an obligation, recommendation, or permissibility, then it would not be an innovation, but rather an act falling within the general commands or permissions of the Shariah. Combining the idea that these things are innovations with the idea that evidence suggests their obligation, recommendation, or permissibility is a contradiction between mutually exclusive concepts.*
*As for what is disliked (makruh) or forbidden (haram), it is accepted from the perspective of it being an innovation, but not from any other perspective. If evidence indicated the prohibition or dislike of a matter, it would not be considered an innovation, as it could be a sin like murder,*

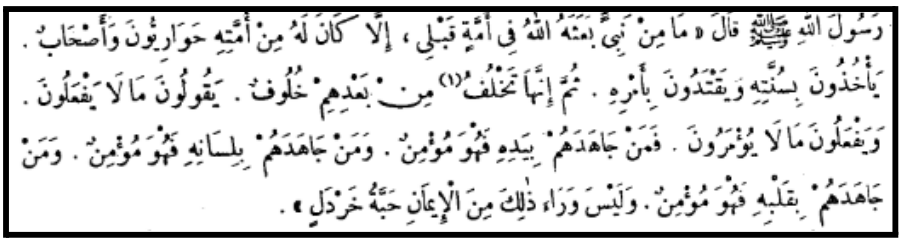
*theft, or drinking alcohol. Thus, the categorization of innovations into such divisions is not possible except in terms of dislike and prohibition as discussed in their respective contexts."*

*(Al-I'tisam p.246)*

Regarding the division mentioned earlier, the response to the examples they gave in the respective divisions is as follows:

1. As for responding to people of deviation, this falls under the category of enjoining good and forbidding evil. Innovations are among the gravest of wrongdoings after associating partners with Allah (shirk). It is also considered a form of jihad in the path of Allah and a way of offering sincere advice to the Muslims.

   The Messenger of Allah (peace be upon him) said:


رَسُولَ اللهِ ﷺ قَالَ « مَا مِنْ نَبِيٍّ بَعَثَهُ اللهُ فِي أُمَّةٍ قَبْلِي ، إِلَّا كَانَ لَهُ مِنْ أُمَّتِهِ حَوَارِيُّونَ وَأَصْحَابٌ .
يَأْخُذُونَ بِسُنَّتِهِ وَيَقْتَدُونَ بِأَمْرِهِ . ثُمَّ إِنَّهَا تَخْلُفُ(١) مِنْ بَعْدِهِمْ خُلُوفٌ . يَقُولُونَ مَا لَا يَفْعَلُونَ .
وَيَفْعَلُونَ مَا لَا يُؤْمَرُونَ . فَمَنْ جَاهَدَهُمْ بِيَدِهِ فَهُوَ مُؤْمِنٌ . وَمَنْ جَاهَدَهُمْ بِلِسَانِهِ فَهُوَ مُؤْمِنٌ . وَمَنْ
جَاهَدَهُمْ بِقَلْبِهِ فَهُوَ مُؤْمِنٌ . وَلَيْسَ وَرَاءَ ذَلِكَ مِنَ الْإِيمَانِ حَبَّةُ خَرْدَلٍ » .

   *"There is no prophet sent by Allah to a nation before me except that he had companions and followers from his nation who adhered to his Sunnah and followed his command. Then, after them, there would come people who would say what they do not do and do what they are not commanded to do. Whoever strives against them with his hand is a believer, and whoever strives with his tongue is a believer, and whoever strives with his heart is a believer; and beyond that, there is no faith even as small as a mustard seed."*

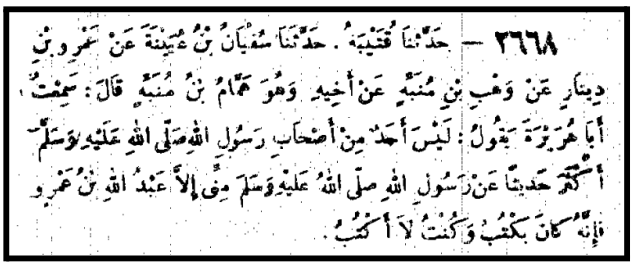
   *(Muslim 50a)*

   Ibn Mas'ud and Abu Musa al-Ash'ari both rejected the practice of those who gathered for dhikr (remembrance) in an improper manner, as previously explained. When the

Khawarij (a radical sect) emerged and demonstrated their heresy, the Companions of the Prophet (may Allah be pleased with them) rejected and fought them. None of the Companions disagreed with the condemnation of their heresy and the necessity of fighting them. Numerous hadiths condemn them and instruct to fight them if they rebel.

2. As for learning beneficial sciences and compiling books on it, the fundamental principle is the saying of the Prophet (peace be upon him): *"Convey from me even if it is just one verse" (Bukhari)*. The Prophet also said: *"May Allah brighten the face of a person who hears my saying and conveys it, for perhaps a bearer of understanding is not himself understanding, and perhaps a bearer of understanding conveys it to one who is more knowledgeable than he is."* One of the means of conveying knowledge is the classification of religious books.

   Indeed, some of the Companions used to write down hadith during the time of the Prophet (peace be upon him). It is mentioned in "Sunan al-Tirmidhi" that Abu Huraira (may Allah be pleased with him) said:


٢٦٦٨ — حَدَّثَنَا قُتَيْبَةُ . حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ
دِينَارٍ عَنْ وَهْبِ بْنِ مُنَبِّهٍ عَنْ أَخِيهِ وَهُوَ هَمَّامُ بْنُ مُنَبِّهٍ قَالَ : سَمِعْتُ
أَبَا هُرَيْرَةَ يَقُولُ : لَيْسَ أَحَدٌ مِنْ أَصْحَابِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
أَكْثَرَ حَدِيثًا عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِنِّي إِلاَّ عَبْدَ اللهِ بْنَ عَمْرٍو
فَإِنَّهُ كَانَ يَكْتُبُ وَكُنْتُ لاَ أَكْتُبُ .

*"There is no one among the Companions of the Messenger of Allah (peace be upon him) who has more hadith from him than I do, except for Abdullah ibn Umar, for he used to write, and I did not write."*

*(Tirmidhi 2668, Graded Sahih by al-Albani in Sahih Al-Tirmidhi)*

The scholars of biography have mentioned that the Prophet (peace be upon him) had scribes who wrote down the revelation and other matters.

3. As for establishing ties and connections, we do not claim that it is without precedent among our righteous predecessors. Where are you in relation to the Sufa (the Prophet's shelter for the poor Companions)? It was a form of support for the poor Companions and is a foundational example for the permissibility of endowing places of support for the poor.

4. As for schools, there is no religious or devotional aspect to them that would make them subject to the term "innovation" (bid'ah), unless one assumes that it is from the Sunnah to study knowledge only in mosques, which is not the case. Knowledge in the early times was disseminated in various places: mosques, homes, during travel, and elsewhere, even in the markets. Therefore, if someone sets up a school to facilitate the education of students, it is no different than preparing a room or a wall in one's home or another space. So where is the place for innovation here?

   If it is argued that the innovation is in designating that specific location over others, this designation is not a devotional specification but rather a determination for the purpose of holding or reserving the space, similar to other reserved matters. Thus, such a specification is not considered innovation, and this applies to our situation as well.

5. As for calling the adhan (Islamic call to prayer) from a minaret, it does not fall under the category of innovation (bid'ah). The innovation in adhan refers to adding extra phrases, such as the Rafidah (a Shia sect) saying "I bear witness that Ali is the friend of Allah," or some saying "I bear witness that Ali is the proof of Allah," or saying "Come to the best of deeds" and repeating "There is no god but Allah" twice at the end of the adhan, or raising the voice with prayers for the Prophet (peace be upon him) after the adhan. These practices are considered innovations in the adhan.

   Moreover, calling the adhan from a high place is reported from Bilal (may Allah be pleased with him:

   Abu Dawood and al-Bayhaqi narrated from Urwah ibn al-Zubair from a woman from Banu al-Najjar who said:

٥٣٢ ـ عن امرأة من بني النَّجَّار قالت :

كان بيتي من أطول بيت حول المسجد ؛ فكان بلال يؤذن عليه الفجر ،

*"My house was one of the tallest around the mosque, and Bilal used to call the adhan from it at dawn."*

*(Sunan Abi Dawud 519, Graded Hasan by Al-Albani in Sahih sunan Abi Dawud)*

Abu Dawood referred to this as "the adhan from above the minaret" :

باب الأذان فوق المنارة

And al-Bayhaqi referred to it as "the adhan in the minaret" :

[٧٦] ـ الآذان في المنارة

6. As for performing acts of kindness, it is considered part of known virtuous behavior and not an innovation, whether it was practiced in the early days of Islam or is a new practice.

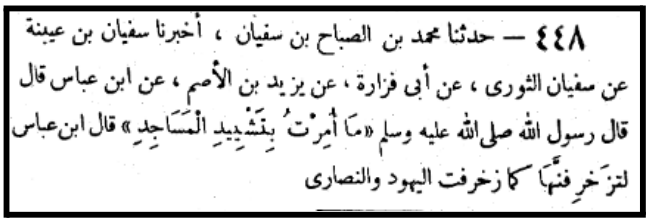
   Allah Almighty said: **{Indeed, Allah commands you to render trusts to their owners and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is Knowing and Wise} (Surah An-Nahl: 90)**

   And He also said: **{And do good; indeed, Allah loves the doers of good.} (Surah Al-Baqarah: 195)**

   There are numerous verses and authentic hadiths encouraging acts of kindness. There is no specific limit imposed on how acts of kindness should be performed, except that excessive actions that lead to wastefulness are condemned.

7. As for decorating mosques, it is incorrect to claim that this is a disliked innovation, as the Prophet Muhammad (peace be upon him) explicitly forbade it, and Umar (may Allah be pleased with him) also prohibited it. This prohibition is supported by textual evidence.

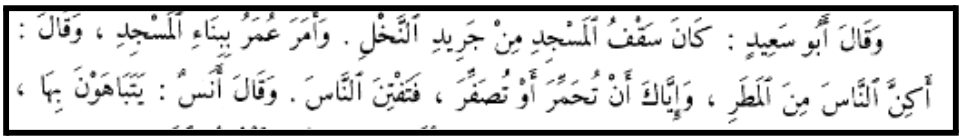
   Ibn Abbas reported that the Prophet Muhammad (peace be upon him) said:


٤٤٨ — حدثنا محمد بن الصباح بن سفيان ، أخبرنا سفيان بن عيينة
عن سفيان الثورى ، عن أبى فزارة ، عن يزيد بن الأصم ، عن ابن عباس قال
قال رسول الله صلى الله عليه وسلم «مَا أُمِرْتُ بِتَشْيِيدِ الْمَسَاجِدِ» قال ابن عباس
لتزَخرِفنَّهَا كما زخرفت اليهود والنصارى

   *"I was not commanded to build mosques in an elaborate manner."* Ibn Abbas added: *"You will surely decorate them just as the Jews and Christians have decorated their places of worship."*

   *(Abu Dawood 448, Graded Sahih by Al-Albani in Sahih sunan Abi Dawud)*

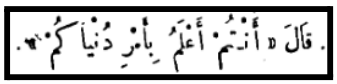
   Umar (may Allah be pleased with him) commanded the construction of the mosque and said:


وَقَالَ أَبُو سَعِيدٍ : كَانَ سَقْفُ الْمَسْجِدِ مِنْ جَرِيدِ النَّخْلِ . وَأَمَرَ عُمَرُ بِبِنَاءِ الْمَسْجِدِ ، وَقَالَ :
أَكِنَّ النَّاسَ مِنَ الْمَطَرِ ، وَإِيَّاكَ أَنْ تُحَمِّرَ أَوْ تُصَفِّرَ ، فَتَفْتِنَ النَّاسَ . وَقَالَ أَنَسٌ : يَتَبَاهَوْنَ بِهَا ،

   *"Provide shelter for the people from the rain, and beware of using red or yellow decorations that might distract people."*

   *(Sahih Al Bukhari 1/171)*

8. As for the expansion in food and drink, these are permissible matters and are not intended to be acts of worship. This is covered by the noble prophetic saying:




*"You know better about the affairs of your worldly life,"*

*(Muslim 2363)*

And the saying of Allah: **{Eat and drink, but do not be extravagant. Indeed, He does not like those who commit excess.} (Surah Al-A'raf: 31)**

Thus, what people introduce in their daily lives, provided it does not contradict the general principles of moderation and permissibility, is not considered an innovation. Scholars define innovation (bid'ah) as a new method in religion.

9. As for the forbidden innovations, according to their definition, these are new practices introduced in opposition to the Sunnah, not covered by general evidences, and lacking any legitimate benefit.

   The response to this is that these conditions contradict the prophetic hadiths and the teachings of the early generations which warn against innovations in general, without specifying or differentiating between those that oppose the Sunnah or otherwise. Here is the clarification:

   The Prophet Muhammad (peace be upon him) said: *"Every innovation is a misguidance, and every misguidance is in the Fire."* This hadith is general in rejecting all innovations, as previously explained.

   The Prophet (peace be upon him) foretold that there would be much disagreement after him, saying: *"Indeed, those who live after you will see much differing."* He instructed those who witness this differing to adhere to his Sunnah and the Sunnah of the rightly guided caliphs, saying: *"Hold fast to my Sunnah and the Sunnah of the rightly guided caliphs after me, cling to it with your molar teeth."* He did NOT say: *"Adhere to what agrees with my Sunnah and the Sunnah of the rightly guided caliphs without opposing it,"*

and then he warned them against innovations in general, saying: *"Beware of newly invented matters, for every innovation is a misguidance."* He did NOT say: *"Beware of newly invented matters that oppose my Sunnah, for every innovation that opposes my Sunnah and that of the rightly guided caliphs is a misguidance."*

The esteemed companion Abdullah ibn Umar (may Allah be pleased with him) said: *"Every innovation is a misguidance, even if people see it as good."* He did not specify one innovation over another.

Abdullah ibn Mas'ud (may Allah be pleased with him) said: *"O people! You will introduce new matters and new matters will be introduced to you. If you see something newly introduced, adhere to the original practice."*

All of these quotations have already been discussed along with their scans and references previously.

These evidences and others show the invalidity of the conditions they imposed on what constitutes a rejected innovation according to their claims.

The conclusion from all that has been mentioned is that innovations are not divided into the categories they describe; rather, they fall into what is prohibited, either disliked or forbidden.

**Twelfth objection:**

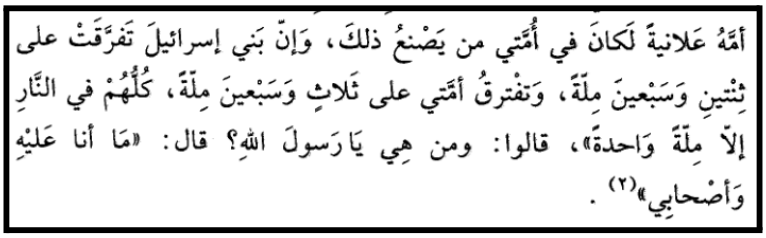
Some argue that the Prophet Muhammad (peace be upon him) not performing an action does not indicate that it is prohibited unless there is explicit evidence to that effect. So how can one use the argument that the Prophet did not perform a certain action to reject what they claim are "good innovations"?

**Response:**

First: Allah Almighty said in His favor upon His servants: **{This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as your religion.} (Surah Al-Ma'idah: 3)**

This verse indicates that it is not permissible to introduce innovations because these innovations are not part of the religion that Allah completed for this Ummah during the life of His Prophet and approved for them.

Second: The Prophet Muhammad (peace be upon him) said:


أَمَّهُ عَلانيةً لَكانَ في أُمَّتي من يَصْنعُ ذلكَ، وَإنّ بَني إسرائيلَ تَفرَّقَتْ على
ثِنْتينِ وَسَبْعينَ مِلّةً، وَتفترقُ أمَّتي على ثَلاثٍ وَسَبْعينَ مِلّةً، كُلُّهُمْ في النَّارِ
إلاّ مِلّةً وَاحدةً»، قالوا: ومن هِي يَا رَسولَ اللهِ؟ قال: «مَا أنا عَليْهِ
وَأصْحابِي»[٢] .

*"The Children of Israel split into seventy-two sects, and my Ummah will split into seventy-three sects, all of which will be in the Fire except one."* The companions asked, *"Which one is it, O Messenger of Allah?"* He replied: *"The one that I and my companions are upon."*

*(Tirmidhi 2641, graded Hasan by Al-Albani in Sahih Al-Tirmidhi)*

This hadith indicates that introducing innovations is not permissible because these are practices that neither the Prophet (peace be upon him) nor his companions practiced.

Third: It is established among knowledgeable scholars that any presumed act of worship that the Prophet Muhammad (peace be upon him) did not establish through his words or practices, and by which he did not draw near to Allah, is contrary to his Sunnah. This is because the Sunnah is divided into two types: Sunnah of doing and Sunnah of abandoning.

What the Prophet (peace be upon him) left out of acts of worship should be left alone. For instance, doing the Adhan (call to prayer) for the Eid prayers and for the janazah, although they involve remembering and glorifying Allah, were not made part of worship as a means of

drawing closer to Allah. This is because the Prophet (peace be upon him) left these practices out and did not do it. His companions understood this principle well, which led them to issue general warnings against innovations, as mentioned in various places.

To explain the principle of the "Sunnah of Abandonment," I would say: The origin of the principle of the "Sunnah of Abandonment" is derived from several pieces of evidence, including:

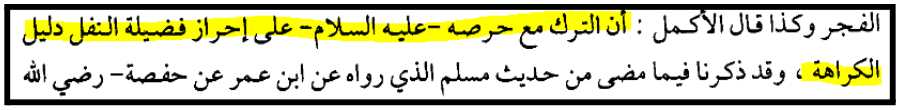
The hadith of the three men who came to the wives of the Prophet Muhammad (peace be upon him) asking about his worship practices... and so forth, as I mentioned previously.

The Prophet (peace be upon him) rejected their actions and their reaction, even though the acts of worship they intended to perform were originally permissible. However, since the manner and specifics of how these three men were performing these acts of worship were not practiced by the Prophet (peace be upon him) and were not mentioned in his traditions, he rejected them.

This is a practical demonstration of his saying: *"Whoever does an act that is not in accordance with our matter* (he did not say 'whoever does an act that we have prohibited')*, it will be rejected."* This means that while the act itself may be permissible in principle, if it is not in line with the Prophet's guidance and practice, it will be rejected and not accepted.

In summary:

as stated by al-Ayni Hanafi,


الفجر وكذا قال الأكمل : أن الترك مع حرصه -عليه السلام- على إحراز فضيلة النفل دليل الكراهة ، وقد ذكرنا فيما مضى من حديث مسلم الذي رواه عن ابن عمر عن حفصة- رضي الله

*"Abandonment – despite its intention to achieve the virtue of nawafil acts – indicates disapproval".*

*(Bidayah Sharh al-Hidayah 2/71)*

An example of this, as previously mentioned, is the call to prayer for the Eid prayer: The call to prayer is permissible in its origin, but the Prophet (peace be upon him) and his companions did

not practice it, so their abandonment of it becomes a Sunnah that must be followed. Similarly, this applies to the call to prayer for seeking rain, funerals, and similar cases.

Thus, anyone who introduces new practices or acts of worship that were abandoned by the Prophet and his companions has engaged in innovation and is practicing a form of it.

Hafiz Ibn Rajab stated in *"Fadl 'Ilm al-Salaf"* :

فأما ما اتفق على تركه فلا يجوز العمل به لأنهم ما تركوه إلا على علم أنه لا يعمل به

*"As for what the Salaf have unanimously abandoned, it is not permissible to practice it because they abandoned it only with the knowledge that it should not be practiced."*

*(Fadl 'Ilm al-Salaf p.4)*

In *"Adwa' al-Bayan" (6/317-320)*, Sheikh Al-Allama Al-Shanqeeti discusses the important issue that abandonment itself is an act, which reinforces the idea that "abandonment is a Sunnah." According to the definition of Sunnah, it is: *"What has been transmitted from the Prophet (peace be upon him) in terms of speech, action, approval, or attribute."*

The complete adherence to the Sunnah involves both refraining from what the Prophet (peace be upon him) refrained from and performing what he performed. Otherwise, it opens the door to innovation (bid'ah), which is to be avoided.

Ibn al-Qayyim (may Allah have mercy on him) provides a profound and insightful explanation regarding the transmission by the companions (may Allah be pleased with them) of the Prophet's (peace be upon him) acts of abandonment. He said:

وأما نقلهم لتركه فهو نوعان، وكلاهما سنة:

أحدهما: تصريحهم بأنه ترك كذا وكذا ولم يفعله، كقوله في شهداء أحد: «ولم يغسِّلْهم ولم يصلِّ عليهم»(١)، وقوله في صلاة العيد: «لم يكن أذانٌ ولا إقامة ولا نداء»(٢)، وقوله في جمعه بين الصلاتين: «ولم يسبِّح بينهما ولا على إثْرِ واحدةٍ منهما»(٣) ونظائره.

والثاني: عدم نقلهم لما لو فعله لتوفرتْ هِمَمُهم ودواعيهم أو أكثرهم(٤) أو واحد منهم على نقله؛ فحيثُ لم ينقله واحد منهم البتةَ ولا حدَّث به في مجمعٍ أبدًا عُلِم أنه لم يكن، وهذا كتركه التلفظ بالنية عند

*"As for their transmission of his abandonment, it is of two types, both of which are considered Sunnah:*

1. *Explicitly stating that he abandoned certain actions and did not perform them, such as his statement regarding the martyrs of Uhud: 'He did not wash them, nor did he pray over them'; and about the Eid prayer: 'There was no call to prayer, no iqamah, nor any announcement'; and about his combining of prayers: 'He did not make supplication before or after any of them'... and similar examples.*
2. *The second type is the lack of transmission of what he would have done if he had done it, given the eagerness and inclination of the companions to report such actions, or at least one of them. If none of them reported it or mentioned it in any gathering at all, it is known that he did not do it..."*

Then he mentioned several examples of this, including: his (peace be upon him) abandonment of verbalizing the intention (niyyah) upon entering the prayer, and the abandonment of supplication after the prayer in a congregational manner, and other such practices. He then said:

يُعلم أن القول باستحباب ذلك خلاف السنة؛ فإنَّ تَرْكه ﷺ سنة كما أن فِعْله سنة، فإذا استحببنا فعل ما تركه كان نظير استحبابنا ترك ما فعله، ولا فرقَ.

*"...it is understood that the opinion of recommending such practices is contrary to the Sunnah; for his abandonment (peace be upon him) is a Sunnah just as his actions are Sunnah. If we recommend doing what he abandoned, it is akin to recommending abandoning what he did, and there is no difference."*

*(I'lam Al-Muwaqi'een 3/363-364)*

**Thirteenth Objection:**

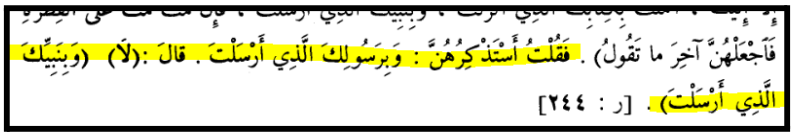
Some of the Companions performed acts of worship that did not have specific evidence, yet the Prophet (peace be upon him) approved them and did not criticize them. For instance, the story of Khubayb ibn Adi (may Allah be pleased with him), as narrated by al-Bukhari, where

when the polytheists wanted to execute him, he requested that they allow him to pray two rak'ahs before his execution. Abu Huraira, the narrator of the story, said: 'Khubayb was the one who established the practice of the two rak'ahs for every Muslim who is executed in that manner.' Another example is Bilal (may Allah be pleased with him) when he used to pray two rak'ahs after every ablution.
This indicates that introducing acts of worship is permissible even if the Prophet (peace be upon him) did not practice them.

**Response:**

The actions of the Companions are contingent upon the approval of the Prophet (peace be upon him). These actions occurred before the revelation of the verse on the completion of the religion and the perfection of the blessing. As for actions that were innovated by later generations, how can they know whether the Prophet (peace be upon him) would approve or disapprove of them? Is it through their Sufi mysticism?!

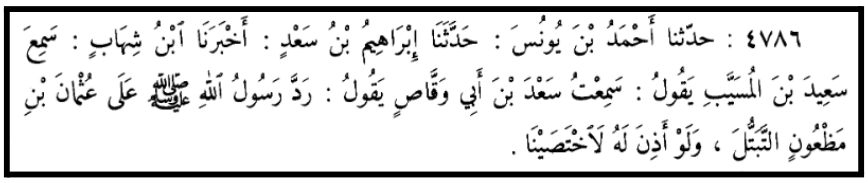
Even though the Prophet (peace be upon him) approved of Khubayb and Bilal's practices, he did not approve of Al-Bara' ibn Azib's mistake in the supplication he taught him, which included:


فَاجْعَلْهُنَّ آخِرَ ما تَقُولُ) . فَقُلْتُ أَسْتَذْكِرُهُنَّ : وَبِرَسُولِكَ الَّذِي أَرْسَلْتَ . قالَ :(لاَ) (وَنَبِيِّكَ الَّذِي أَرْسَلْتَ) . [ر : ٢٤٤]

*'I believe in Your Book that You have revealed and Your Prophet whom You have sent.'* Al-Bara' aid: *'While I was memorizing it, I said: and Your Messenger (Rasool) whom You have sent,' but the Prophet (peace be upon him) said: 'No, but Your Prophet (Nabi) whom You have sent'*

*(Bukhari 6311)*

Similarly, the Prophet (peace be upon him) did not approve of Uthman ibn Maz'un's practice of abstaining from marriage to focus on worship:


٤٧٨٦ : حدّثنا أَحْمَدُ بْنَ يُونُسَ : حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ : أَخْبَرَنَا ٱبْنُ شِهَابٍ : سَمِعَ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ : سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ يَقُولُ : رَدَّ رَسُولُ ٱللهِ ﷺ عَلَى عُثْمَانَ بْنِ مَظْعُونٍ التَّبَتُّلَ ، وَلَوْ أَذِنَ لَهُ لَاخْتَصَيْنَا .

*(Bukhari 5073)*

He also did not approve of the Companions who, when they learned about the Prophet's (peace be upon him) worship, felt it was beyond their capability. They said: *'And where are we compared to the Prophet (peace be upon him)? Allah has forgiven him for what is past and what is to come.'* One of them said: *'As for me, I will pray the night through forever.'* Another said: *'I will fast continuously and never break my fast.'* Another said: *'I will abstain from women and never marry.'* The Prophet (peace be upon him) came and said: *'Are you the ones who said such and such? By Allah, I am the most fearful of Allah and the most pious among you, but I fast and break my fast, I pray and sleep, and I marry women. Whoever turns away from my Sunnah is not one of me'*.

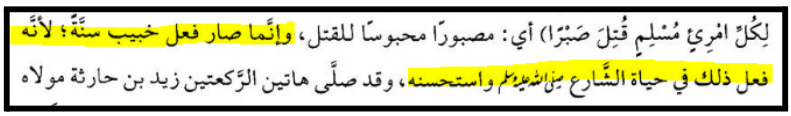
*(narrated by al-Bukhari, which has been mentioned previously)*

So how can you guarantee the Prophet's (peace be upon him) approval of your innovations when he has passed away? You were informed before his death that every innovation in religion is rejected!

All this indicates that what some of the Companions introduced as acts of worship became Sunnah with the approval of the Prophet (peace be upon him), not merely through their actions. And the deen was also not complete yet.

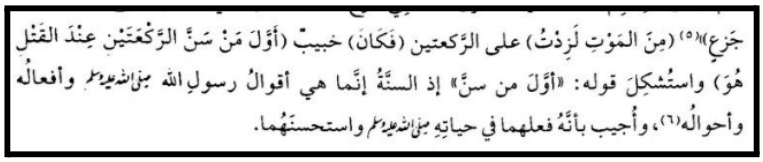
Abd al-Fattah Abu Ghuddah, after mentioning the story of Khubayb ibn Adi (may Allah be pleased with him), said:

"Al-'Allamah al-Qastalani said in *'Irshad al-Sari' (11/375)*:


لِكُلِّ امْرِئٍ مُسْلِمٍ قُتِلَ صَبْرًا) أي: مصبورًا محبوسًا للقتل، وإنَّما صار فعل خبيب سنَّةً؛ لأنَّه
فعل ذلك في حياة الشَّارع ﷺ واستحسنه، وقد صلَّى هاتين الرَّكعتين زيد بن حارثة مولاه

*"The action of Khubayb became a Sunnah because he performed it during the lifetime of the Prophet (peace be upon him) and he approved of it."*

He further stated *(6/314)*:


جَزِعٍ»[٥] (مِنَ المَوْتِ لَزِدْتُ) على الرَّكعتين (فَكَانَ) خبيبٌ (أَوَّلَ مَنْ سَنَّ الرَّكْعَتَيْنِ عِنْدَ القَتْلِ
هُوَ) واستُشكِلَ قوله: «أوَّلَ من سنَّ» إذ السنَّةُ إنَّما هي أقوالُ رسولِ الله ﷺ وأفعالُه
وأحوالُه[٦]، وأُجيب بأنَّهُ فعلهما في حياتِهِ ﷺ واستحسنَهُما.

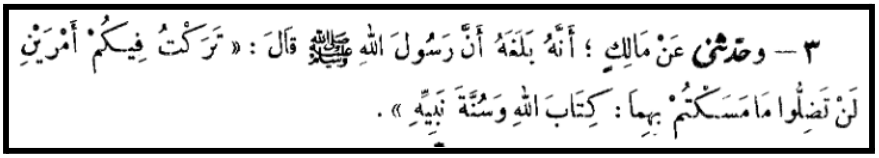
*"The term "the first to establish" is problematic because Sunnah refers to the sayings, actions, and conditions of the Prophet (peace be upon him). It is answered that these actions were done during his lifetime (peace be upon him) and were approved by him."*

Then Abu Ghuddah said:

"It is clear from the Hadith of Abu Huraira and the story of Khubayb's execution: 'The term 'Sunnah' and 'to establish' means the prescribed and followed action in religion. Therefore, it is not correct for a scholar to use the term 'Sunnah' from the Hadith to justify the practice of praying two rak'ahs before execution as a recommended practice, because the ruling on the two rak'ahs being Sunnah is derived from other evidence outside the term 'established,' which is the Prophet's (peace be upon him) approval of the practice."

# Conclusion: The Path to Salvation from Innovations

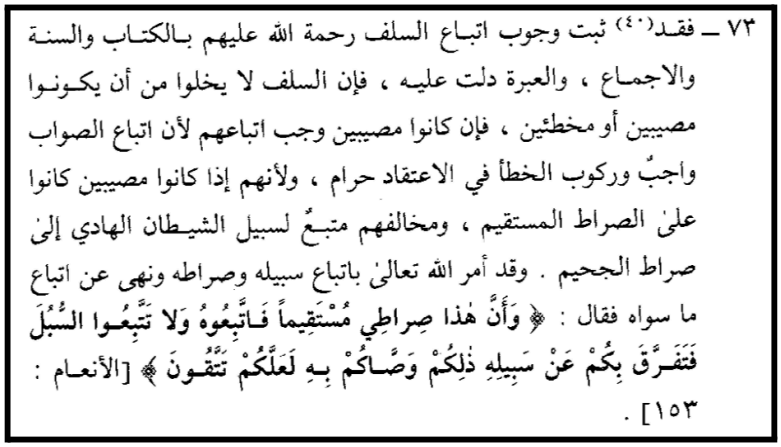
After it has become clear that *"every innovation is misguidance,"* what is the path to salvation from innovations, which are the gateway to misguidance?
The answer is as stated by the Prophet Muhammad (peace be upon him):


٣ - وحدثني عَنْ مَالِكٍ ؛ أَنَّهُ بَلَغَهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ : « تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا مَسَكْتُمْ بِهِمَا : كِتَابَ اللهِ وَسُنَّةَ نَبِيِّهِ » .

*"I have left among you two things, and you will never go astray as long as you hold fast to them: the Book of Allah and my Sunnah."*

*(Muwatta Malik No.1628)*

Ibn Qudamah said after mentioning many proofs about the necessity of following the righteous predecessors:


٧٣ ــ فقد(٤٠) ثبت وجوب اتباع السلف رحمة الله عليهم بالكتاب والسنة والاجماع ، والعبرة دلت عليه ، فإن السلف لا يخلوا من أن يكونوا مصيبين أو مخطئين ، فإن كانوا مصيبين وجب اتباعهم لأن اتباع الصواب واجبٌ وركوب الخطأ في الاعتقاد حرام ، ولأنهم إذا كانوا مصيبين كانوا علىٰ الصراط المستقيم ، ومخالفهم متبعٌ لسبيل الشيطان الهادي إلىٰ صراط الجحيم . وقد أمر الله تعالىٰ باتباع سبيله وصراطه ونهى عن اتباع ما سواه فقال : ﴿ وَأَنَّ هٰذا صِراطِي مُسْتَقِيماً فَاتَّبِعُوهُ وَلا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذٰلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴾ [الأنعام : ١٥٣] .

*"It is established that following the righteous predecessors is required by the Book, the Sunnah, and consensus. The rationale supports this; for the predecessors can only be either right or wrong. If they are right, it is obligatory to follow them because following the truth is mandatory and error is*

*forbidden. Moreover, if they are right, they are on the straight path, while those who oppose them are following the path of Satan, leading to the path of Hell. Allah has commanded us to follow His path and His straight path, and He has prohibited us from following other paths, as He says:* ***{And indeed, this is My straight path, so follow it. And do not follow other paths, for they will separate you from His way. This He has instructed you that you may become righteous.} (Surah Al-An'am, 153).***

*(Dhamm al-Tawil p. 33)*

And if someone were to claim that they are wrong, it would be undermining the entire religion of Islam. If it were permissible for them to be wrong in this, then it would be permissible for them to be wrong in other aspects of Islam as well. This would invalidate the transmitted news and the miracles of the Prophet (peace be upon him) that they narrated, thus nullifying the message and removing the Sharia. No Muslim should say or believe this.

Thus, "the only path to salvation from innovations and their negative effects is to hold fast to the Book and the Sunnah, in belief, knowledge, and practice," while adhering to the guidance of the righteous predecessors and their understanding and application of these two noble revelations. They were, may Allah have mercy on them, the most loving, the most adherent, the most eager, the most knowledgeable, and the most aware.

By this path alone, a Muslim can firmly adhere to their religion, free from any blemish, and distant from any innovation or trouble. So, *"hold on to it with your molar teeth"* and you will be guided and enlightened.